MILTON

# PARADISE LOST

## BOOKS X, XI, XII.

**Edited with introduction, Text Notes, Paraphrase, Glossary, Appendix, Questions and Answers etc.**

BY

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## CORRECTION SLIP.

1. For *notes* on *XI 185* and XI. 626, the student will cosult *Questions and Answers* and accept the meaning there given.

2. At p. 1 (*Introduction*) in l. 19 from the top, *insert* 'note' after 'less'.

3. At p. 34 (*Introduction*) l. 19 from the top, *read* 'Seth' for 'Abel'.

4. At 85 (*Notes*) l. 23 *read* 'as' for 'and'.

5. At p. 126 (*Notes*) l. 7 from top *read* 'nowhere' for 'here'.

6. At p. 34 (*Introduction*) there are several errors in the figures given.

Thus *for* 323 *read* 423.

" 535 " 555.

" 536 " 556.

" 607 " 637.

" 611 " 711.

# INTRODUCTION.

## I. LIFE OF MILTON.

It has become almost a commonplace to say that the life of Milton falls into three clearly marked and well-divided periods. But even commonplaces must be repeated when they fit in so obviously with facts. And in this particular case, the division must be regarded as authentic and final.

*First Period* (1608-1639). Something must be said about Milton's parentage and ancestry. His grandfather was a Roman Catholic and an assistant ranger in the forest of Shotover in Oxfordshire. The old man's Roman Catholicism was so strict that the poet's father, the elder John, was cast off by him for having conformed to the Church of England. The disinherited son went up to London and set up in business there as a scrivener—a minor kind of Lawyer. John Milton, elder, seems to have thrived in fortune and to have acquired plenty of wealth. But he continued to live over his shop which was at Bread Street, Cheapside, and which bore the sign of "The Spread Eagle." And it was here that the poet was born on the 9th of December, 1608—being like Spenser, Chatterton and others of less a cockney of cockneys by birth.

Milton's father, besides being wealthy and well-to-do, possessed considerable culture and refinement and was also an exceptionally good musician and composer of verses. Perhaps Milton inherited from his father that exquisite ear for music and that delicate susceptibility to shades of melody which is such an eminent characteristic of his poems. But the thing that is more notable than this is that Milton must have been brought up, even from early life, amidst an atmosphere of literary refinement and grace—an atmosphere which gave a literary and studious bias to the whole of his life.

In 1620, Milton joined St. Paul's School as a day scholar ; and from thence he proceeded to Christ's College, Cambridge, in 1625. At Cambridge Milton remained for seven years—graduating in 1629 and getting his M. A. degree in 1632. Cambridge scholars have tried to make out that

consciously or unconsciously he must have been largely indebted to the University where he spent such a goodly number of years. But in Milton's own writings there is nothing to countenance the supposition. On the contrary, there is a note of bitter acrimony in Milton's recorded allusions to Cambridge, and there is evidence to show that he regarded the years spent at the University as the most fruitless and unprofitable ones of his life. Besides, he seems to have come in conflict with the outer discipline of college life. According to one account, he was flogged ; in any case, he was rusticated for a term.

Milton left Cambridge in 1632. By this time, his father had retired from business and had settled down in the pretty and picturesque village of Horton—within 17 miles of London and within sight of the massive towers of Windsor Castle. At Horton Milton spent the next five years of his life—from 1632 to 1637. He had now given up all thought af entering any profession and had resolved to devote his life to the service of the Muses. His father, rich and prosperous himself and proud of the son's literary powers, was well content that this should be so. And so the days passed for the poet in 'that studious labour which was so dear to his soul—in quiet dreamings by field and stream and in high communing with the Spirit of things. Here also the poet gave to the world the first fruits of his literary activities. The fame of "*Paradise Lost*" and "*Paradise Regained*" has tended to throw into the background these early productions of Milton's poetic genius. Yet, it be may be doubted if the charm, freshness, and buoyant vitalit of *L' Allegro*, *Il Penseroso*, and *The Arcades* are not even more taking to the general reader than the grave and sombre melody of the later poems. Altogether we may well come to the conclusion that the years spent at Horton were among the best and happiest portion of Milton's life.

In 1637, Milton set out on a tour through the continent—a tour regarded in those days as the necessary finish of a gentleman's education. Milton arrived in Paris in April 1638. Thence he proceeded to Florence by Nice and Genoa. From Florence he passed to Rome and thence again to Naples. His original intention was to have taken Sicily also in the scope of his tour. But by this time he could hear, even in far Italy, the ominous mutterings of the coming Civil Storm in England.

So he determined upon retracing his steps—returning to England by way of Venice, Florence and Genoa in June, 1639. With the return to England, we may regard the first period of his life as having come to a define close. A new and strange period now opens in his career—a period full of strife, and contention, bitter to the poet and unfruitful to the world.

*Second Period* (1640 1660). To quote his own words, Milton cut short his continental travels, because he "considered it dishonourable to be enjoying himself at ease in foreign lands, while his countrymen were striking a blow for freedom." But though he returned to England for this ostensible reason, he made little effort at first to join in the struggle which was then raging in the country, subsided into the humdrum, if innocent, life of a school master, taking private pupils for instruction; and in this modest occupation he continued till 1649, *i. e.* till the Civil War had exhausted its burst of fury and wrath and till the Commonwealth was an accomplished fact.

During these ten years, the most notable incident in the outer life of Milton was his marriage with Mary Powell, daughter of an old Cavalier gentleman of Oxfordshire. The marriage proved unhappy—Mary Powell, flighty in character and brought up in the shiftless way of a Cavalier household being altogether on an unsuitable wife for her great husband. One immediate result of the marriage was the publication of Milton's pamphlets on *Divorce*; and it is a curious fact that the first of these pamphlets was taken in hand within one month of the marriage. Other prose works of this period, besides the pamphlets on *Divorce* were the *Tractate on Education* published in 1644 and the noblest of Milton's prose performances, the *Areopagitica*—an eloquent advocacy of complete freedom of the press.

In 1649, Milton was appointed Latin Secretary to the forign committee of the Commonwealth. The poet's chief occupotion in this post was the translation from English into Latin of letters and despatches addressed to performing the routine duties of his office, Milton felt called upon to reply in print to the many attacks which had already begun to be made upon the newly established constitution of the state.

His first task in this connection was the preparation of a reply to the *Eikon Basilike*. The *Eikon Basilike* ( Royal Image ) was published in 1649 and was foolishly believed to have been written by Charles himself during his confinement in prison. The book had an extraordinary vogue and Milton was commissioned to prepare an answer. The answer appeared in due course in the shape of a Latin pamphlet, the *Eikonoklastes* ( Imagebreaker ). From a controversial point of view, the work was successful enough : but it was the begining of many miseries for Milton. It entangled him in barren and fruitless controversies, first with Salmasius, a professor at the University of Leyden and the most consummate classical scholar on the continent, and afterwards with a lesser man, Morus, pastor and professor of Amsterdam. The harsh, profitless bandying of abuse, with these controversies entailed, did little to enhance the permanent reputation of Milton. But it lost him to poetry for many years, and ultimately it cost him his eyes. The Restoration came in May 1659 ; and with that came to an end Milton's Latin Secretaryship—as also politics and pamphleteering which had formed a part of it. Though a Puritan and a Cromwellian, yet Milton seems to have fared lightly under the Restoration. Two of his books were burned by the common hangman ; and he was detained for a time in the custody of the Sergeant-at-Arms. But this seems to have been all ; and it does not appear that after 1660 Milton was ever again molested by the political authorities of the country.

As has been hinted at already, the second period of Milton's life forms a sort of interregnum, as it were, so far as poetry is concerned. Beyond writing a few sonnets and a few occasional pieces, he accomplished nothing in poetry during all those long years of heated party-strife. The sonnets no doubt are pieces of noble workmanship ; there is a stir and clang as of a trumpet's blast in them ; but even they are but scanty and they also belong to the prosaic, political nature of Milton rather than his genial poetic soul. Of the pamphlets, again, some no doubt are most eloquent ; or rather there are passages of noble eloquence in all of them. But they are exalted specimens of party polemics at best ; and they are mostly defacted by a note of bitter rancour and acrimony. Indeed, it has been truly said that but for the poems of his

earlier and later life, the Milton of the pamphlets would have perished as early as the thousand other pamphleteers of the Civil War period have done.

The question has often been asked—this period of pamphleteering and politics, was it good for Milton's soul? Some have said that it was altogether evil. Mr. Mark Pattison holds that it gave him some much-needed experience of human life and its ways, and was thus indirectly of some benefit to him. From another and broader point of view, it may be said the eager energy with which Milton threw himself into the political life of the Commonwealth together with the utter failure in which the Commonwealth ended supplied that note of tragic pathos in the poet's life-history which forms the groundswell and under-current of the noble sorrow of *Paradise Lost.* To the poet of Puritanism, it appeared as if the English people also, like the first parents of mankind, had lost their Paradise, had been deprived of their heritage, through the blindness of their faith and the perversity of their ways.

*Third Period* (1660-1674). With the end of the Latin Secretaryship and the restoration of monarchy, begins the third and greatest period of Milton's life. Blind, old and lonely, sick at heart and poor in hope, he turned again to the occupation of his youth, joined once more the service of the neglected Muses. He had ever cherished the hope of achieving something enduring in poetry; and the chance of fulfilling this pledge now presented itself before him. The *Paradise Lost* had been begun as early as 1658. He now set himself seriously to the task of completing the poem, and finished it in 1663. Two more years were spent in the work of neccssary revision and the book was finally completed in 1662 and put into the hands of Milton's Quaker friend, Thomas Ellwood. A chance remark of Ellwood seems to have set the poet upon the composition of the next epic, *Paradise Regained.* This second poem was begun in 1665 and published in 1671, the year in which *Samson Agonistes* also was given to the world. Various other literary projects—among them the completion of a dictionary—engaged Milton during the latter years of his life. But with these we have little concern. Milton died in 1674.

Milton's first wife, Mary Powell, died in 1652. He

married a second time in 1656, but lost this second wife also, within the short period of two years. In 1663, he married his third wife, Ellizabeth. Minshull By his first marriage Milton had three daughters—one of whom lived far down into the 18th century. None of these daughters had any children; and so Milton has no direct descendants now.

On one particular aspect only of Milton's life, it is possible for us to dwell here. From youth afterwards, the poet always considered that he led a dedicated life. The idea occurs again and again in his writings and he never forgot that his was a mind "made and set wholly on the accomplishment of greatest things." This fixed impression had an important bearing upon Milton's life and conduct. It has been said that Milton "had a far greater than average susceptibility to the charm of woman." But notwithstanding the strength and vehemence of his passions, the chastity of his life was free from blot and stain; and this perfect purity and stainlessness of life, we may attribute in no small measure to the poet's perpetual consciousness that his was a life dedicated to great purposes and lofty aims. And the purity which formed such a salient feature of Milton's life was accompanied by a courage and nobility which never trafficked with the meaner things of the world. From no other poet, at least from no other English poet, do we gather the impression that he lived "as ever in the great Taskmaster's eye."

## II. GENERAL FEATURES OF MILTON'S POETRY.

It would be impossible within our strict limits of space to go into any detailed criticism of Milton's poetry. But the leading features of Milton's poetical genius may as well be briefly indicated here.

**1. Milton and Shakespeare.**

In the first place, it may be noted that Milton suffers a good deal from needless comparison with Shakespeare. It has become usual with people to speak of Shakespeare and Milton together; and hence they expect from Milton the same gaiety and variety, the same breadth of view and depth of insight that they get from Shakespeare.

And though Milton is undoubtedly great, it is impossible for him to satisfy the exorbitant demand thus made upon him.

2. Deficiency of human interest.

This leads us to a consideration of the chief defect of Milton's poetry, a defect which weighed him down in the race of poetic greatness and which stands in the way of his general acceptance at the hands of the public. Milton's genius is too rigid and unbending; his sympathies are too narrow and contrasted. He cannot or will not stoop down to the level of ordinary human nature; he fears contamination from the touch of the vulgar herd. Hence, large spaces in the domain of human nature are a sealed book to him; and he pays the penalty for his rigid and unbending sympathy by a lack of deep human interest in his poetry. One immediate result of this lack of human interest may be noticed of course in the comparative unpopularity of Milton's poetical works. There might have been a certain amount of spite in Johnson's account of Milton's life; still there is a large element of truth in his statement that we read *Paradise Lost* as a task, are glad when the task is over, and cast aside the book without regret. But beyond this comparative unpopularity with the multitude—an unpopularity for which the poet was prepared—there is a larger consideration still. The great epics of Milton are neither of them based upon the fundamental varieties of human nature; they derive inspiration and interest from the dogmatic theology of the Christian Church. But that theology is already giving way in many directions; and the Biblical narrative upon which Milton's poetry is based have already passed into the region of myth and legend. The question legitimately arises, therefore—is there much chance of immortality for a poem, the main interest of which is laid upon an unstable and insecure foundation? If we had to depend for answer upon the *substance* of Milton's poetry, our reply could not have been reassuring. But happily for us, the question does not wait for reply. It has been solved already and solved entirely in the poet's favour by the matchless *craft* of his verse.

3. Milton's style.

This brings us to a consideration of the *art* of Milton's poetry—that consummate mastery over all the sources of music which Milton possesses.

The charms of a gracious style are abundantly manifest in the earlier poems themselves; and, even if we did not possess *Paradise Lost*, it might well have been asked if it was possible for any English poet to excel the music of *L'Allegro* and *Il Penseroso*, of *Lycidas* and *Comus*. But the hand of the old man never lost its cunning; and age, disease and blindness were powerless to still the music of his heart. Nay, in the later poems the music swells with a deep undercurrent of emotion such as is altogether absent in the gayer and lighter pieces of his youth. In the opening books of *Paradise Lost*, at any rate, there is that *ocean roll of rhythm* which critics have detected in Homer—the low, deep notes as of some church organ, the melody of which soars high up and loses itself in the groined and vaulted roof above and which fills with its volume the wide spaces of nave, wing and cloister. But though force and majesty of movement have always been associated with the name of Milton, yet in the earlier poems and specially in *L'Allegro* and *Il Penseroso*, we meet with characteristics very different in nature, yet altogether pleasing and delightful in their effect. There is a buoyancy and elasticity of spirit in these poems, a briskness and pliancy of tune and measure, and a lilt, 'go' and *abandon* of movement such as we seldom or never meet anywhere else in the whole range of English literature. Great as English poetry undoubtedly is—rich specially in emotional fervour and subdued strength of passion—a slight stiffness and rigidity of movement seem to be inseparable from it and are among its most noticeable defects. And it requires either supreme genius or a supreme combination of circumstances to rise superior to these defects. Such supreme combination of circumstances we find in Shakespeare and Milton—in Shakespeare, in his songs and in Miton, in these earlier poems;—and such also we find in that band of comparatively little known poets who are only now coming into some sort of public recognition—we mean, the song-writers of the middle period of the 17th century men like Carew, Crashaw and Herrick.

**4. Remoteness and beauty of literary association.**

Another outstanding feature of Milton's poetry is that charm and beauty of literary association with which it is replete. Milton was a ripe and consummate scholar; and he had read much and wisely, not simply in Greek and Latin, but also in

Italian and other modern languages. Besides, he had read not with the mechanical intellect of a dry-as-dust grammarian but with the living imagination and fancy of a poet. It was natural therefore, that the beauty of his natural style should be hightened and its charm intensified by the haunting reminiscences of the great classical masters to whose study he had devoted days and nights of unremitting toil. Hence perhaps the common complaint that Milton is too learned. The fact is not that Milton is too learned, but that the general reader is too unlearned. On the point Mr. Mark Pattison has justly remarked: Milton,s language is "that of one who lives in the constant companionship of the great and wise of past times. It is inevitable that when such a one speaks, his tones, his accent, the melodies of his rhythm, the inner harmonies of his linked thoughts, the grace of his allusive touch should escape the common ear."

5. Perfection of workmanship.

The last point which we shall touch upon here and one which is closely connected with his fineness of style is that unwearied striving after perfection of workmanship which is such a notable feature of Milton's genius. As Mr. Mathew Arnold has said: '*In the sure and flawless perfection of his rhythm and diction he is as admirable as Virgil and Dante, and in this respect he is unique amongst us. No one else in English Literature and Art possesses the like distinction.*" And with this remarkable tribute from a critic who is very reticent of praise and whose nature was antipathetic to that of Milton, we may fitly bring to a close this brief and inadequate estimate of Miton's literary position.

## III. PARADISE LOST.

### I. STORY OF THE COMPOSITION OF THE POEM.

In a sense the story of the composition of the *Paradise Lost* is the story of Milton's life. More than any other poet, Milton cherished the supreme consciousness that he led a dedicated life—a life dedicated to great purposes, dedicated, in a special manner, to the production of a great poem. When the Civil War broke out, when the most earnest and and pious section of the English people felt called upon to fight with their king in defence of their faith, Milton lost sight

of his right destiny for a time; or perhaps he came to think that it was his destiny to fight the battle of liberty for his country and not to sing and make verses for her. Fortunately for the world, however, the Restoration proved a rude aweken-ing from this noble and generous delusion; it shattered the poet's political and theological hopes and turned him back once more to his true vocation. And so, late in life, old and sightless,* and with the sense of failure rooted deep in his heart he applied himself again to the the purpose he had first formed in the dawning years of youth and hope.

From the sonnet written 'on reaching the 23rd year of life', from a letter* to charles Diodate (perhaps the closest of Milton's early friends) written in 1637 and from one of the Prose pamphlets† published in 1641—it is quite evident that Milton had a rooted belief in his own high destiny and that he had a proud resolve to leave something great to after-times. But the question was—what was to be the nature of this great produc-tion? On this point also we are not long left in doubt. From some Latin verses ‡ written in 1638, we gather that the pro-jected literary work was to be an epic poem on the subject of the Arthurian legends.

But the Arthurian legend did not long retain its hold upon the poet's mind. As Milton grew on in life, he wanted, in the words of Mr. Mark Pattison, to feel beneath him "a world of substantial reality;" and the Arthurian legends did not supply him with this basis of strong reality. So, in the list of subject given in the Trinity College M.S.,* we find that the story of Arthur has already receded to the back-ground. The list given in the Trinity College MS.

* "Do you ask what I am meditating?
By the help of Heaven, *an immortality of fame.*

† By labour and intent study.........I might perhaps leave some-thing so written to after-times as they should not willingly let die.

‡............"I shall revive in song.....Arthur moving to the fray in the nether world.. ...and break the Saxon lances before Britain's powers.

"The history of the Trinity College Ms. is curious and most inter-esting. It is a thin Ms. volume of 54 pages presented to the Library of Trinity College by Sir Henry Newton Puckering who was a con-temporary of the poet at Cambridge. The book consists of sheets of paper which were stitched together by the poet in 1631 and Milton used it as a commonplace book for the purpose of jotting down the

seems to have been compiled in 1641; and it contains the names of about *one hundred subjects* on one or more of which Milton must have contemplated writing his *magnum opus.* Of these one hundred possible subjects, 38 were suggested by names from British or Saxon history such as Vortigern, Edward the Confessor, Harold, Macbeth &c., while among the remaining 62—all of them scriptural subjects—54 were suggested by the Old Testament and 8 by the New Testament. Old Testament subjects, therefore, had laid the greatest hold upon the poet's imagination by this time: and among these Old Testament subjects again, the fall of man already occupied a foremost place.

Milton's life-work, therefore, was to be a great *poem* and its subject was to be *the fall of man.* But what was to be its form? The poet seems to have hesitated for some time between the *epic* and the *dramatic.* In fact, though his early inclinations were in the direction of *epic,* yet for a time the *dramatic* seems to have been the form which he had finally decided to adopt.

But the dramatic form did not, and could not, long remain a favourite form of composition with Milton. Milton's genius, we must say, was essentially *non*-dramatic: it was epic, lyric, rhapsodic, whatever we may call it, but dramatic never. Milton felt strongly, felt intensely, but felt with the few. His sympathies were deep and keen but they were narrow. And this aloofness from the ordinary world of men, with their petty, trivial tale of ordinary joys and sorrows, was fatal to his success as a dramatist. So, when he began upon his great work at last, it was the epic form that he chose without any mention or suggestion of the dramatic.

—The period of this beginning may be definitely set down as 1658. According to his nephew Phillips, portions of the poem—notably the address to the Sun with which the Fourth Book begins—were written as early as 1642. But the Civil War intervened and all thought of completing the poem was put away for the time; and we find the next mention of it only

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**plans and drafts of his literary performances. It exists exactly in the form in which it was used by Milton; and besides containing drafts of *Comus*, *Lycidas*, *the Arcades* and some of the *sonnets*, it gives us a list of the subjects upon which Milton contemplated writing a great poem—epic or drama as the case might be.**

in 1658. At this time, the Commonwealth still stood and Milton was still its Latin Secretary. But his duties were light and the Restoration soon came, depriving him of all duties altogether and for a time almost putting him in danger of his life. The personal danger, such as it was, quickly passed away: in fact, the 'malignants,' to use the uncharitable Puritan designation for the Royalists, seem to have treated the poet with unwonted generosity and leniency. But Milton's paradise—his political paradise, his dream of a reign of the godly—was gone for ever, lost beyond chance of redemption, at least within the span of mortal life. And so, with a fuller sense of the bitter failure of man's life and hope on this earth, he sat down to pen his great tragedy of the world and of all human life. And who will say that the under-current of tragic suggestion which heaves and swells beneath the "ocean-rolls" of Milton's rhythm did not derive something of its noble, slow-moving grandeur from the tragic bitterness of that hour when he beheld the stately handiwork of the Puritan warriors fading and crumbling away into the region of dust and nothingness?

*Paradise Lost* was commenced then in 1658; and we find from Aubrey that it was completed in 1663. The work of revision seems to have occupied two years more; and it was in 1665 that Milton gave the completed MS. to Thomas Ellwood, the Quaker, "bidding me," says Ellwood in his autobiography, "take it home and read it at my leisure and when I had so done, return it to him with my judgment therein."

But the Plague of 1665 and the Great Fire of 1666 still retarded the publication of the poem; and it was only in 1667 that the poem appeared in print—Milton receiving from his publisher the munificent sum of £5 in cash for the first edition of the poem! A further sum of £5 the poet seems to have got during his life—£10 in all—that being the money value at which a judicious and discerning contemporary public appraised the worth of *Paradise Lost*, much in the same way that the judicious and discerning contemporary public does always appraise the worth of a literary performance.

Some other extraneous facts concerning *Paradise Lost* may be appended here. The poem did not originally consist of 12 books but of 10; and the prose argument now appearing at

the beginning of each book did not appear in the first edition or rather in all copies of the first. They seem to have been tacked on in a body to some of the later copies of that issue. In the second edition ( published, 1674) the poem was divided into 12 books—the 7th and 10th books being subdivided into two books each. This second edition was also the last published during the poet's life.

## 2. SOME GENERAL REMARKS ON THE POEM.

We have spoken already of the geneneral feature of Milton's poetry ; and it would be useless to go over the same ground again. But some special points conneted with *Paradise Lost* may be conveniently noticed here.

**1. The grandeur and beauty of the verse.**

It is a commonplace to apeak of the grandeur of Milton's style, its slow-moving majesty of verse ; the haunting mystery of its allusive suggestion, the wealth and aroma of its poetic and classical reminiscences. And indeed, it is by virtue of his verse and not by the strength of his substance that Milton will live and continue to be reckoned as one of the *immortals*. It may be necessary, therefore, to point out that Milton's great reputation as a consummate craftsman in verse depends almost entirely upon *Paradise Lost*. It is only in *Paradise Lost* that we meet with that sustained harmony of music, as of the rolling and reverberating notes of some great cathedral organ which has been associated with the name of Milton and which forms his unique tittle to glory among all practioners of the English language. No doubt, the earlier poems have beauties of their own ; there is a freshness, bloom and charm in *Comus* for which we look in vain in *Paradise Lost*. And there is a lilt, gaiety, briskness and abandon of manner, a quick patter as of "many twinkling feet" in *L'Allegro* and *Il Penseroso*, of which there is not the shadow of a trace in the later poems. On the other hand, there is an austere grandeur of tone in *Paradise Lost* which almost boders upon gloom, a total absence of all briskness and gaiety ; and the brief and fugitive attempts at mirth generally end in dismal failure. But the *majesty of verse* is always there : this and an intense *passionateness of moral conviction*. In fact, these two great qualities redeem that deficiency in human interest and that occasional theological dryness which are such conspicuous blemishes of the poem.

Coming more specially to the defects of the poem—defects which are more prominent in the later than in the earlier books we may notice in the first place what looks like a progressive decay of power on the part of the poet as he proceeds with his work. Thus it is a common place to say that the *first* and *second* books are the greatest in *Paradise Lost*; and there is a distinct failure of power as we proceed further. This perhaps is not strictly correct. The apostrophe to light with which the Third book opens is as great as anything in Milton; and there are passages of splendid poetry in the Fourth book also. But after that, even the most devoted of Milton's admirers must confess to a sense of failure. The poet's genial spirits seems to flag, his invention becomes languid, there are flat and dreary stretches of interminable, dull dialogue. But the magic of the poet's verse tides us even over these flats and shoals; and ever and anon there are bursts of magnificent poetry to solace the diligent toiler. Thus, there can be hardly any finer than the noble and severely simple conclusion of the poem.

2. Progressive decay in Milton's powers.

Another point of defect to be noticed about *Paradise Lost* is its deficiency in human interest. Admiration and deep reverence one may feel for the poem: but it never engrosses and absorbs our sympathy, it never deeply touches the heart. There is always a certain amount of aloofness in our attitude towards the poem; we are stirred by its beauty of style, its nobility of sentiment, the haunting charm of its literary associations; but towards those who play their part in the story, we are always rather cold and indifferent. This limitation, for a serious limitaion it undoubtedly is, is due most certainly to Milton's choice of subject-matter and also, in a lesser manner, to his manner of handling his theme. The personages of *Paradise Lost* are never persons in the ordinary sense; they have no part in our petty joys and sorrows, our petty troubles and struggles, our hopes and disappointments; they are altogether above and beyond them; they are either angels or devils and in either case far removed from our sphere of labour, strife, success or failure. No doubt, Adam and Eve are there, but they are scarcely human. They are no doubt the first parents of mankind but they are untouched by the sin and darkness of the

3. Deficiency in human interest.

4. Defects in the characterisation of Adam and Eve.

world and therefore have little that is human about them, They have neither to toil nor to spin; and in their ideal abode of Paradise, they dwell as the favoured children of God till their own act of disobedience drives them forth into the wild, homeless and inhospitable wastes of earth. Milton's description of Adam and Eve, the descrpiton of their physical features, also of the idyllic life they live in Eden is extremely fine: but then the dialogues between the two are almost always unfortunate. Adam is always a little too heavy, a little too consciously superior; and Eve is always a trifle too pretty, a trifle too submissive and consciously demure. This defect in characterisation was unavoidable. To paint primeval man must always be difficult, perhaps impossible. No doubt it might be supposed that to paint the conventional primitive man of the Bible—a man as unlike the primitive man as could well be conceived—would be far easier. And perhaps, with a born dramatist, it might have been so. But Milton, as we have already said, was no dramatist; he had not the dramatist's geniality of soul, his wide-ranging grasp of sympathies. And hence his failure even in the little characterisation which he attempts. His failure is equally conspicuous in his presentation of God. Pope sneered long ago that in *Paradise Lost* "God the father turns a school divine." We need not take Pope's literary criticism always at its face value; but there is sting in his remark, the sting of truth, in spite of its obvious malice.

**5. The character of Satan.**

Perhaps the character of Satan is Milton's one distinct success in point of literary portratiture. But even here, the *denoument* is unfortunate. To degrade the superb archangel of the first and second books—great even in defeat, radiant even in the dimness of Hell—into the hissing and grovelling serpent of the 10th book has something of the ante-climax. Some degradation of the *archangel* was inevitable: it was demanded by all laws of justice and propriety. But *this*—this is too much. It shocks one's sense of proportion: it is revolting to sense and feeling alike.

**6. Some incongruities in the poem.**

Then, again, some confusion has been caused by Milton's incongruous and inconsistent way of dealing with certain features of his poem. In the words of Mr. Mark Pattison—"*Milton's*

*Geography is as obscure and untenable as that of Herodotus. The notes of time cannot stand together. To give an example: Eve says—*

> That day I oft remember, when from sleep
> I first awaked.

*But in the Choronology, Adam himself was but three days only old when this reminiscence is remained to him;* and Eve was younger. Again the Son of God has been spoken of sometimes as identical with God, and elsewhere as different from and inferior to God." *Above all there is an incessant confusion of material and immaterial in the acts ascribed to the angels. We never know as to whether they are all spirit or body and spirit both; and this confusion has an unfavourable effect.*"

7. The abiding source of power in Milton's Epics.

But when all is said and done, when the *cons* have been fitly catalogued and given due weight to—still the fact remains that *Paradise Lost* gives an impression of vastness and grandeur such as we derive from but few other works in Literature. In *Paradise Lost*, we tread everywhere upon consecrated ground: we seem to be moving about in worlds not realised. "*The horizon of Paradise Lost,* "it has been justly said, "*is not narrower than all space, its chronology is not shorter than eternity; the globe of our earth becomes a mere spot in the physical Universe, and that Universe itself a drop suspended in the infinite empyrean....................Like his contemporary Paseal, his mind had beaten her wings against the prison walls of human thought.*" And this impression of vastness and grandeur would be complete, nay overwhelming if only we could believe in the Biblical account upon which he builds the massive superstructure of his noble verse—if only we could believe that the world was created in six days and that god rested on the seventh, that man lived happily in Eden till he ate of the Tree of Knowledge, seduced thereunto by the serpent which was "the most subtle of all defect of Milton's poetry. The "if" we have mentioned is a big, almost an insuperable "if". Science and theory of Evolution have played havoc with his Cosmology and Theology. We no longer believe in Milton's Ptolemaic conception of the Universe, his nine concentric spheres and all that; nor do we believe

in the creation of the world in six days. But even this would not have mattered : cosmology and the creation of the world are not of the essence of the poem. But then again, we do not believe in the war in heaven, in the rebellion of the angels and the expulsion to hell ; above all we do not believe in Adam or Eve or in their idyllic existence. Our Adam would nearer approach the Bushman or Hottentot than Milton's stately hero "with the brow of Jove" and "hyacinthine locks." And so, what was intensely real to Milton and his contemporaries has become unreal and almost fantastical to us. And hence that deficiency of interest in subject-matter which is so noticeable in Milton. Truly, as Mr. Pattison has finely said, there is an element of decay and death in poems which we vainly style immortal ; and, in Milton's case, this "element of decay and death" springs from his choice of subject-matter.

## 3. THE SUBJECT-MATTER OF PARADISE LOST.

What we have said above naturally leads to the question—"If the chief defect of Milton's epic lies in his choice of subject-matter, why was it that he chose this particular subject after all ?" The answer will be curious—curious as illustrating the great chasm in tendencies of thought and belief which separates us from Milton and his time. We find fault with the subject-matter of Paradise Lost, because we think it *unbelievable* ; Milton chose it because it was *intensely believable*. To him and to the people, at least the English people, of his time, it was the one subject to which absolute and implict credence could be given—the one fact to which no taint of doubt or unbelief could cling. And hence it was that Milton deliberately fixed his choice upon this subject above all others.

As we have said before, Milton's genius wanted a basis of reality upon which it could work : "he could not occupy himself with airy nothings or creatures of fancy." The facts he dealt with must be real facts ; the personages he portrayed must be real personages. Again, Milton wanted to write an epic, but a national epic—an epic in which the people of his country would take interest. Under such circumstances it became inevitable that his choice of subject-

matter should be limited either to topics from English history or to episodes from the Scriptures—these being the only two classes of subject in which Milton and his public, the narrow, bigoted Puritan public of his day, could alike believe and alike feel interest and pleasure. But of these two classes of subjects again, the poet was debarred from dealing with historical incidents and episodes. In order to treat such subjects adequately, he would have to take ordinary men and women and invest them with the ordinary passions and feelings of humanity ; and it must be confessed that Milton's genius did not lie that way.

So the choice of a Scriptural subject was a matter of inevitable necessity, determined by the bias and constitution of Milton's intellect and imagination. This was the kind of subject where he would be most at home, in which he could most intensely believe and which for him and for the Puritan public of his time was the only kind of subject worth handling at all. So much being conceded, the rest would be simple. Of Scriptural subjects, what could be vaster and more stupendous, more momentous in its consequences or more wide-embracing in its scope than the story of the Fall ? And so on the Fall, Milton riveted his attention from the beginning ; and to it he applied the labour and devotion of his maturer years.

## IV. SUPPLEMENTARY TOPICS.

### I. SOURCES OF PARADISE LOST.

It may be conceded that people—the ordinary, work-day people of the world—are impatient of originality. Originality in others comes as a sort of offence to them, and hence they seek to minimise originality wherever they may come across it. Thus, in the case of great works of Literature, we are eager to point out their sources or supposed sources—if, by such means, we can detract to some slight extent from the merits of the author. It is the way, perhaps, in which mediocrity seeks its revenge upon genius. And Milton has not escaped the common fate of his class. In fact, in his case, the search for sources has been more zealous and diligent than in the case of most ; for Milton was obnoxious to

many on account of his political views and his political enemies did not desire that he should enjoy even his literary reputation in peace. Thus a list of at least two dozen authors has been made out—to one, more or of all whom, Milton is said to have been indebted either for the plan or the details of his great work. Modern criticism has made short work of these fancied prototypes; and out of the crowd of originals to whom Milton is supposed to have been indebted, not more than three perhaps need be singled for separate mention. These are the half-mythical English poet, *Caedmon*; the Italian poet, *Giovani-Battista Andreini* (1578—1652); and the Dutch poet, *Joost Van den Vondel*, a contemporary of Milton as Andreini also to a certain extent was. We shall briefly note below the extent, if any, to which Milton was indebted to these people.

1. *Caedmon.* Whether such a person as Caedmon ever lived or not, and in any case whether any of his works have come down to us or not, is a question. But the Anglo-Saxon historian, Bede, speaks of a certain poet, Caedmon, who must have flourished and died in the 7th century A. D. And there are still extant certain paraphrases from parts of the Old Testament which pass under his name. Milton's friend, Francis Junius, had something to do with these *Paraphrases* and published an edition of them in 1655. It is just possible, therefore, that Milton may have been familiar with the work. The only point of resemblance between Caedmon's *Paraphrases* and the *Paradise Lost* is that, in both, Satan's corruption of Eve is attributed to the former's vengeance for his expulsion from Heaven.

2. *Giovani Battista Andreini.* This Italian poet was the author of an opera named *L'Adamo*. And Voltaire in his *Essay on Epic Poetry* tells us that Milton was present at a performance of *L'Adamo* in 1638 during his Italian tour and that "from this ridiculous trifle he borrowed the hint for the noblest work of human imagination." Voltaire does not give us his authority for the story; he narrates it as a mere piece of gossip and probobly it was nothing more. In any case, he could not have read Andreini's work himself, for it was not a ridiculous trifle but a respectable performance. Similarity in style, language or sentiment between

the two books there is none. But Andreini has handled the Hebrew legend cleverly; and *if* Milton witnessed its performance, it may have revealed to him the hidden majesty of the subject and what it was possible to make of it. Beyond this, one need not go nor will be justified in going.

3. *Joost Van den Vondel.* This Dutch poet wrote a drama named *Lucifer* which was published in 1654. *Dutch* was a language which Milton knew and there is nothing inherently improbable in Milton's being familiar with the book. Besides, there are said to be many coincidences between the books, though there are differences also. But as against this we must remember that in 1654, when Vondel's book was published, Milton was already blind. Therefore, if he read the book at all, it must have been read to him by one of his friends. We have many accounts of Milton's studies from such friends: but none of them says anything about *Lucifer* This fact, at any rate, is significant. But, of course, it cannot be said that Milton did *not* read the book; for no one can prove a negative.

Beside the authors mentioned above, there are three others to whom also Milton might have been indebted for casual hints or suggestions. Thus, he must have been familiar with *Adamus Exul* of Grotius (published 1601). Also, he had certainly read Giles Fletcher's *Christ's Victory and Triumph* (1610), for the influence of the brothers, Giles and Phineas Fletcher, is very evident in his work. There are verbal resemblances also between Milton's book and Sylvester's translation of *Du Bartas.*

But it is a mistake to suppose that any extraneous work or incident can be the source of a literary masterpiece. A great poem, a great work of art, must always, in a very special manner, be the author's own work. It must bear the stamp of his handicraft, must carry the tone of his accent; it must be steeped in his own heartfelt experiences. It must issue full-panoplied from his own imagination and inventive genius; and it is there, if anywhere, that its source must be looked for.

## 2. WAS MILTON A PLAGIARIST?

One of the greatest beauties of poetry is its suggestiven-

ess, even its verbal suggestiveness. It has been said that for the purpose of poetry, "a word is the representative of many thoughts" and "a thought is the representative of many feelings." "A single word may thus set in motion in us the vibration of a feeling first consigned to letters 3,000 years ago." And in this suggestive richness of phrase and expression no poet stands higher than Milton. Among the moderns, there is none to equal or even to approach him; and among the ancients, it is only Virgil who has his *curiosa felicitas* of phrase, his magic allusiveness of touch. When Milton began to write, he had the reading of a lifetime behind him. His imagination worked "upon an accumulated store to which books, observation, and reflection had contributed in equal proportions; and he drew upon that store without conscious distinction of its sources." The language of Milton's poetry, therefore, specially of the poetry of his latter years, carries with it the subtle aroma of a thousand pasture-fields of poetry from the best Literatures of the ancient as well as the modern world. But this flavour of literary reminiscence which hangs about his words and images, "this Virgilian art in which he has surpassed his master"—even this was sought to be turned to his disadvantages; and an attempt was made to prove that Milton was a wholesale plagiarist. As early as 1695, one Patrick Hume, a school-master in the neighbourhood of London, was employed by the publisher Tonson to point out, in an annotated edition, the resemblances between Milton and the earlier Greek, Latin and Italian poets. And since then, the ingenuity and diligence of many commentators has been busily employed in the same track of research; and the result has been a curious and, in certain respects, a valuable accumulation of parallel passages. This by itself was well enough; but in the 18th century an attempt was made by the political opponents of Milton to carry the matter a step further. William Lauder, a beggarly Scotch fortune-hunter, acting under the auspices of Dr. Johnson, continued for a series of years to publish letters in the *Gentleman's Magazine*, the object of which was to prove Milton a plagiarist by the citation of parallel passages. Unfortunately for his attempt, however, Lauder was not content with citing real parallel passages. An obscure Latin translation of *Paradise Lost* by a Mr. William Hogg was then in existence. Lauder took passages from this translation, *interpolated* such

passages into works of *Massenius*, *Taubmannus* and other little known Latin poets, and then pretended that the passages had been stolen by Milton from such poets. One marvels at the audacity of this literary forgery; but happily it was soon thoroughly exposed, and since that time comparatively little has been heard about Milton's plagiarism.

Still, the cry is raised from time to time; and it may be necessary just to put in a word on the point. Real plagiarism consists in grafting upon your work, thoughts, sentiments and expressions which are foreign to yourself, nay, which are altogether above and beyond yourself and then trying to palm them off as your own. Of such plagiarism no one would venture to accuse Milton. No doubt, he has drawn freely upon the accumulated stores of his memory, upon the rich treasure-house of thought and expression which he gathered from the literary masterpieces of the world. But he transfused his own nature into whatever he took from others. He stamped them with his own seal, so to speak, and made them his own property. His imitations, such as they are, lie on the surface; and to call them plagiarism would be an abuse of the term.

## 3. IS THE PARADISE LOST AN EPIC?

This is a question which seems entirely barren and meaningless to us. But it has given rise to much needless and profitless discussion. Milton's poetry is great: of that there is no doubt. And such being the case, does it matter so very much whether we call it epic or not? Still the question has been raised and tradition demands that we should devote some attention to it.

Milton himself was convinced of the heroic or epic character of his poem; and it seems to us that he was justified. Two features, since the time of Aristotle, have been regarded as characteristic marks of epic poetry; and these are—(1) Unity of subject, and (2) grandeur of treatment. And both these conditions are amply fulfilled by Milton. His subject is *one*, the fall of man and on the incomparable grandeur of his manner of handling his theme, there cannot be two opinions.

But then it has been said that Milton's poem falls short of an epic in one respect—its conclusion is not happy, not prosperous. The hero, Adam, does not conquer ; nay he is beaten and expelled from Paradise.

As against this, it may be said that the objection proceeds on the basis of a rule which itself is entirely artificial and conventional. There does not seem to be any earthly reason whatever as to why the conclusion of an epic should always be happy. Is not the sorrow and failure of man's life the most moving of all the topics of poetry ? And if that is so, it would almost appear that the conclusion of an epic ought to be sad and pathetic instead of being happy and prosperous.

But granting that the rule is sound and ought to be followed, even then *Paradise Lost* does not fail to come up to the standard thus set up. To superficial judgment, of course, it may appear that Adam fails and is beaten. But looked deeplier and rightlier understood, his failure is only apparent. It is his enemy, Satan, that, is beaten and foiled, while man, repentant and prayerful, is assured of his ultimate salvation and so bruises effectually the head of his old adversary. Dr. Johnson's comment upon the matter is most relevent. "*If Success be necessary*," he says, (i.e., necessary to the *epic character* of the poem) "*then Adam's deceiver was at last crushed ; Adam was restored to his maker's favour, and therefore may securely resume his human rank.*"

## 4. IS SATAN THE HERO OF PARADISE LOST ?

It has been sometimes contended—more from a sort of wilful perversity of the critical faculty than in sober earnestness that Satan is the real hero of *Paradise Lost.* Perhaps De Quincey first started the paradox ; in any case, the suggestion has a sort of plausibility of its own and is still loosely repeated by a certain class of readers.

At first sight, there would seem to be something in support of the view. No doubt, the Satan of Milton, at least the Satan of the earlier books, is a majestic and impressive figure. He towers head and shoulders over all the rest of his fallen compeers ; and not only that—but there is a grandeur

and speciousness in his manner and conduct which mark him out as no unworthy opponent of his Heavenly foe. Satan, we find, was no leader by accident or chance. Whether it be to awaken the fallen angels from their stupid torpor in the Burning Lake or alone to undertake the voyage through the formless deep of chaos, it is he that always takes lead. Some dim remnant of his former glory clings to him like a faded garment and singles him out from among all his companions in adversity.

But all this is true only in the Satan of the first two books. Thenceforward his fall is rapid and at last, in the culminating scene of the 10th book, when the erstwhile chief of the angels hisses, grovels and bites the dust like an evil and loathly snake, it is complete. Already in the third book, we find him stooping to dissimulation in his talk with the Sun-spirit, Uriel ; and in the fourth book, he slinks abjectly away from an encounter with Gabriel. His conversion to the form of a toad is only an index of the subtle and degrading change which has come over his character ; and when, in the shape of a crested serpent, he tempts Eve with glozing lies, we are almost prepared for the terrible punishment which overtakes him in the tenth book.

Thus in *Paradise Lost* Milton traces for us the decay and decline of the archangel—his decay in physical powers, in intellectual grasp, in keenness of moral perception. And such being the case, it surely cannot be maintained that the poet intended Satan to be his hero.

But it may be asked—who then is the hero of *Paradise Lost* ? To that question, it would be difficult to give any satisfactory answer. As we have a novel without a hero, so perhaps it may be said of *Paradise Lost* that it is an epic without a hero. Certainly, no one individual person stands out so prominently in Milton's poem as Achilles does in the *Iliad* or Ulysses does in the *Odyssey*. Adam surely cannot be styled the hero of *Paradise Lost* ; he is too passive and inert, more a lay figure than a hero. He never acts, he is only acted on—blown about hither and thither as chance or Providence may decree. The Son of God also comes in too occasionally and too much as the delegate and ambassador of his Father to be described as the hero of the poem. If therefore, *Paradise Lost* has any hero at all, that hero must be said to be *God* himself.

Perhaps such an opinion would give a shock to Orthodoxy; but this seems to be the only view possible.

## 5. MILTON'S COSMOLOGY.

We do not know if cosmology is the right word to be used in this connection. Cosmology would date from the period of creation, whereas Milton takes us to a time long antecedent to creation itself. At this distant date, we hear of two regions only, *Heaven* and *Hell*—Heaven above and Hell below, though *above* and *below* would scarcely be the proper terms to be used.

Then, after a time there is the war in Heaven, with the consequent expulsion of the angels, necessitating the creation of another region for their confinement. This new region, we are told, was scooped out from the nethermost regions of Chaos and named *Hell.*

Shortly after the creation of Hell, there is the creation of another region and a further encroachment on the province of Chaos. This newest of created regions is called the World—meaning thereby the whole universe of earth, sea, sky and stars. In form this world is a sphere, and it is suspended from Hesven by means of a chain of gold.

In point of *time of creation*, therefore, we may say that Heaven and Chaos came first, Hell *next*, and the world of man *last* of all: while in point of *position in space*, Heaven is *topmost*, Hell *downmost*; and between them is the yawning chasm of Choas; and the world is a pendulous globe swinging by a golden chain from the outer walls of Heaven.*

—Coming to a more particular description of these regions, we may say that *Heaven* or the *Empyrean*, to use Milton's favourite expression, is a vast region, probably squire in shape, bounded by crystal walls which fence it off from Chaos. It is the abode of God and the angels and is wartered by living streams and fair with celestial roses and immortal amaranth.

*Hell* is dark, gloomy, fearful, dismal where 'the parching air burns frore'—in the middle of it a pool of burning fire—fit abode for Satan and his rebel crew.

*Chaos* is vast, dreary, formless, a confused welter of shapeless materials.

The *world* would deserve more detailed notice. As Milton conceives it, (See Book III., ll. 481-483.) it is a sphere or rather a series of ten concentric spheres, arranged like a Chinese puzzle-box, the outer one in each case enclosing the inner. Midmost is the sphere of the earth ; enclosing it, each after each in due order, come the spheres of the seven planets—Moon,

*We do not give the conventional diagram that is requisitioned on such occasions ; for we may take it for granted that students know it and that they have intelligence enough to grasp, without diagram, the very simple scheme of things here described.

Mercury, Venus, Sun, Mars, Jupiter and Saturn ; then comes the sphere of the fixed stars ; then the crystalline sphere : and last of all the *Primum Mobile*, which communicates motion to all the others.

Certain points still remain to be noticed. How was the universe linked with Heaven ? In the first place, Milton, borrowing the idea from Greek mythology, says that it was linked by a golden chain :

"Fast by, *hanging in a golden chain.*
This *pendent world*,"

II. 1051-52.

But this is not all. The universe was also connected with Heaven by a golden stair-way—such as Jacob beheld in his dream—a stair-way which was not always let down but which was lifted up and drawn down just as occasion might require. Lastly, there was an *aperture*—a broad passage—leading down to the centre of the world from the outer surface of the universe. This passage rose just from above the site of the Garden of Eden and ended just at the foot of the stair case to Heaven.

Again, just as the universe was linked with Heaven, so subsequently, after man's fall, it came to be linked with Hell as well.—Sin and Death, following in the track of Satan, created a bridge spanning the whole expanse of Chaos which indissolubly joined up the world with Hell ; and we are told that the head of this bridge was fastened just where the stairway to Heaven touched the surface of the universe.

Thus the *stair-way to Heaven, the bridge to Hell* and *the passage to Earth*—all met at the same spot so that the poet says

"And now in little space,
The confines met of empyrean Heaven
And of this world, and on the left hand, Hell,
With long reach interposed."

X. 320-23.

## 6. MILTON'S ANGELOLOGY.

In speaking of the ranks and orders of the Heavenly beings, Milton seems to adopt the belief current in he Middle Ages. According to the theological doctors of the time, the angels were divided among *three hierarchies* and each hierarchy again was subdivided among *three orders*—there being thus nine orders in all.

The grouping of the orders may be thus given :

| | |
|---|---|
| 1. Seraphim<br>2. Cherubim<br>3. Thrones | First hierarchy. |
| 4. Domination<br>5. Virtues<br>6. Powers | Second hierarchy |
| 7. Principalities<br>8. Archangels<br>9. Angels | Third hierarchy |

The different orders of angels seem each to have possessed some special quality. Thus the Seraphim were *radiant* and lustrous, the cherubim possessed *keen powers of vision*, while the archangels acted as ambassadors and chief messengers.

**N. B.** But a widely different view is also current. According to Prof. Raleigh, for instance, Milton rejects the division into hierarchies, though he adopts some of the names at random. In the scriptures, mention is made only of *seven* chief angels, with some kind of supremacy enjoyed by Michæl ; and Milton, says Prof. Raleigh, accepts this view.

## 7. MILTON'S ASTROLOGY.

[A brief note may be here given on the *astrological* conceptions of Milton such as they appear in Book X. ll. 658-662.]

The *aspects* of the planets depend upon the respective position in which they stand with reference to one another; and there are *five* possible positions in which planets may stand with reference to one anather.

—We may premise by saying that the Zodiac or full circle of the Sky is divided among 12 signs, so that the half-circle present to the view at any one time is divided among six signs, each sign subtending an angle of 30 degrees.

1. Thus, when two planets stand in the same line, they are said to be in *conjunction.*

2. When they are separated by a third of the half-circle of they sky *i. e.* when the angle of difference is 60°;—the aspect is said to be *sextile.*

3. When they are separated by a half of the half-circle or by 3 signs *i. e.* when the angle of difference is 90° ;—the aspect is *square* or *quadrate.*

4. When they are separated by two-thirds of the half-circle or by 4 signs *i. e.* when the angle is one of 120° ;—the aspect is *trine.*

5. When they are separated by the whole breadth of the horizon or by 6 signs *i. e.* when the angle is 180° ;—the aspect is *opposite or diametrical.*

## 8. MILTON'S THEOLOGY

The chief theological postulates upon which Milton proceeds may be formulated thus :

1. Man, like the angels, was endowed with free-will; and if he fell, it was because of his own free-will, just as the rebel angels fell of theirs.

2. But man was to find grace while the rebel angels would find none ; and his way to grace would lie through *prayer, repentance* and *obedience.*

3. Man, however, was to suffer punishment before he could obtain grace ; and this punishment was death.

4. Now, the question may arise—"How could man be saved if he suffered the punishment of death ?" The answer is that man's salvation would be through the atoning self-sacrifice

of the Messiah. The Messiah would suffer for man and thus take the punishment of death from off man's shoulders.

N. B. But apart from these general postulates, Milton's theological opinions my be compendiously studied under the following heads.

A. God and his relation to the Son.
B. God and his relation to Man.
C. Man and the Messiah.

### A. *God and the Son.*

According to orthodox Christian theology, God and the Son (call him Christ or Messiah whatever you will) are *co-eternal*, *co-essential* and *consubstantial.*

But here Milton departs widely from Orthodox theology. According to him, the Son was created in time just as the other angels were and it was only 'merit more than birthright' which led him to be chosen as son of God. In fact, nothing is more clear in *Paradise Lost* than that Milton makes out the Son as altogether distinct from and subordinate to the Father—almost as one of the angels though the chiefest and greatest of them all. His nature and powers are divine—but they are both delegated.

### B. *God and Man.*

The fact which is prominent in God's relation to man is that man is a free agent—in no sense acting under compulsion or coercion. So much unnecessary emphasis is laid upon this point that we almost suspect that the poet had his doubts about the matter. In fact, man's *Free Will* seems irreconcilable with the fore-knowledge of God ; nor does Milton seek to reconcile the two except by fierce reiteration of his belief that it is so.

### C. *Man and the Messiah.*

The punishment of Sin is Death. Therefore, either man or some body in the place of man must die in order to meet the ends of justice. Now, if man were to die, this would mean annihilation and extinction. So, to save the human race from

this dire calamity, the Messiah offers to die for him and God accepts the offer. Thus the Messiah is a sort of intermediary between Man and Death.

But he is something more. He is also the judge of man. After he has saved man from the punishment of death, man will be permitted to work out his pardon by *prayer, a repentance etc.* Now some will do this and some won't ; and on the day of judgment, the Messiah will judge those who won't and condemn them like the rebel angels to everlasting punishment.

Thenceforward, only Truth and Virtue will reign in the world, and the Messiah will reign everlastingly over this new Heaven and New Earth.

## 9. THE THEOLOGICAL QUESTIONS DEALT WITH IN THE TENTH BOOK.

The thelogical problems which are involved or supposed to be involved in the question of man's fall seem to have fixed their stony stare upon Milton and paralyzed his poetic gifts and energies. These theological questions may be thus indicated :—

A. If man's fall was fore-ordained from before, if it was fixed by immutable Fate, then how could he be responsible for it ? How could he be said to have committed any sin ? In other words, how can Fate be reconciled with Free-will ?

B. Again, if God knew that man was going to be tempted by Satan, why did he not prevent the attempt ?

It may be confessed at once that even Milton has not been able to solve the first question. The problem of Fate and Free-will still remains one of the enigmas of the world. So far as the second is concerned, Milton's answer would be this : God had armed man with entire Freedom of will. He knew that is was his duty to obey the Father. If, knowing that, he was willing to be taken in by the wiles of Satan, the fault was his and his alone. The Father, surely, would not step *into* prevent man from reaping the consequence of his own folly. He had given man Free-Will, told him what to do and what not to do : the rest was man's own look-out.

## 10. A BRIEF SKETCH OF THE STORY OF THE POEM.

Like other Epic poets, Milton plunges at once *in medias res*, into the middle of things, instead of beginning from the beginning. Thus, when the action of the first book commences, we have to take for granted that there has already been a war in Heaven consequent on a rebellion on the part of some of the angels and that, as punishment for this rebellion, Satan and his followers have been expelled from Heaven and confined within the gloomy precincts of Hell.

**Book I.** At the beginning of the First Book, we find Satan and his rebel crew chained in the burning lake of Hell. Satan recovers first, awakens Beelzebub, and together they proceed to dry land. Satan next rouses his followers and addresses them in words of burning eloquence. Anon, the rebel crew proceed to erect a vast palace, Pandemonium—in which council is to be held.

( *The scene throughout is in Hell.* )

**Book II.** Council at Pandemonium. After a good deal of debate it is settled that revenge upon God should be sought through the ruin and corruption of newly-created Man. Satan undertakes to discover the new world in which man has been placed. After a perilous voyage through Chaos, he comes in sight of the far-flashing bounds of Empyrean and of the world suspended from it in space.

( *Scene, at first in Hell ; then through chaos ;* and *lastly on the precincts of the new world.* )

**Book III.** Satan is detected in Heaven as he is voyaging through space. The fate of his expedition, his apparent success and ultimate failure, and the fate and salvation of man is discussed between God and the Son. The Son offers himself as sacrifice for the sins of mankind and his offer is accepted.

Meanwhile, Satan alights on the outer surface of the world, detects the crevice through which passage to earth can be had, bends his way in that direction, is further instructed in his course by the Sun-spirit, Uriel, and descends at last on Mt. Niphates in Earth.

*( The scene is at first in Heaven ; then on the outer surface of the world ; and then on Earth.)*

**Book IV**. From Mt. Niphates, Satan journeys on to the Garden of Eden, that terrestrial paradise where man dwells at present. Our first introduction to Adam and Eve ; their conversation from which we glean something about the Tree of Knowledge and the prohibition imposed by God against eating the fruits thereof.

At nightfall Satan makes his first attempt to corrupt Eve in dream. But he is detected by Gabriel's followers. Battle between the two is averted by the flight of Satan.

*(The scene is in the Garden of Eden.)*

**Books V., VI., VII.** and **VIII**. have to be taken together. The archangel, Raphæl, is sent by God to warn man as to who his enemy might be This leads to an account of how the enmity began, of the rebellion of Satan, the war in Heaven, the defeat of the rebels and their final expulsion.

Raphæl then gives an account of the creation of the world and of the creation of the stars and other Heavenly bodies, and then, after warning Adam again, departs at even-fall.

*(The scene, except for a brief while in Heaven, is throughout in Eden.)*

**Book IX**. Here we have the story of man's sin, of his fall proper, if we may say so.

Adam and Eve prepare to start upon their daily labour, when Eve proposes that each should work alone for the day. Adam seeks to dissuade her ; but Eve insisting, he yields.

As Eve is working alone, Satan approaches her in the form of a serpent, tempts her with the fruit of the tree of knowledge, and persuades her to eat thereof. She, in her turn seduces Adam also to partake of it ; and then we have the first sudden awakening of sin and shame in their hearts.

*(Scene throughout is in the garden of Eden.)*

## II. A DETAILED SKETCH OF THESE THREE BOOKS.

**Book X**. [The 10th Book, unlike most of the preceding

ones, is crowded with incidents ; and the scene shifts continually between Heaven, Hell and Earth.

The chief divisions of the story may be thus indicated :—

1. Man's sin is known in Heaven : God commissions the Son to descend and pass judgment upon man. (ll. 1-84.)

2. The Son descends, passes judgment, and yet takes pity upon man's weakness and fallibility. (ll. 85-228.)

3. Sin and Death, thinking to please Satan, build a bridge, a broad and beaten pathway from Hell to Earth, right over the yawning abyss of Chaos. They meet Satan on the confines of the world and recount their exploit to him. (ll. 229-409.)

4. Satan's return to hell. He seeks to give a false and exaggerated version of the success of his mission ; but even as he pauses, expecting to be greeted with the tumultuous plaudits of his audience, he and his followers are turned into a body of hissing serpents. Their further punishment ; and the future doings of Sin and Death. (410-609.)

5. The Scene changes to Heaven. God fortells the victory of the Son over Satan and orders certain changes in the Elements. (610-719.)

6. Adam's penitence and sorrow. (720-1104.)

**Book XI.** [The story of the 11th book is much simpler and the action much less complicated than in the 10th book. After a short scene in Heaven, the rest of the incidents take place altogether on earth.]

The main divisions of the story may be thus indicated :—

1. The prayers of Adam and Eve are offered by the Son, as the first fruits of man's repentance, to Heaven. God accepts them as such and announces man's final redemption by grace of the Son. But man can no longer be permitted to dwell in Paradise. This decree is promulgated in a heavenly synod ; and the archangel Michael is sent down to execute the decree. (ll. 1-125.)

2. Michael prepares to descend with an escort of cherubim. In the meantime, on earth, there is some peaceful conversation between Adam and Eve. But Adam is greatly perturbed at the sight of various portents : and his apprehensions seem to be confirmed by the distant vision of Michael. (ll. 126-237.)

3. Michael approaches Adam and Eve, and pronounces sentence of banishment upon them. Adam is overwhelmed with his sense of loss; but Eve gives vent to her grief in loud lamentation. Michael seeks to console them and offers to unfold before Adam the whole future story of mankind. (ll. 238-369.)

4. Michael leads Adam to the top of a high hill, and from there unfolds the future history of mankind in a series of dissolving visions. (ll. 370-901).

**N. B.** In the present book the story is continued down to the time of the Noachian flood. The angel does not give his account in detail, but rather selects a few striking episodes to illustrate the general march and current of human history. These episodes may be thus arranged.

- 4 A. The story of Cain and Abel: the first appearance of death on earth. (ll. 323-465).
- 4 B. Other aspects of death; a lazar house. (ll. 466-535).
- 4 C. A Scene of peaceful industry; also the unholy union between the sons of Cain and the daughters of Abel. (ll. 536-607).
- 4 D. A scene of violence; result of the above unholy union. (ll. 638-711).
- 4 E. The Deluge and the first chapter of man's history. (ll. 712-901).

**Book XII.** [ Properly speaking, the 12th book of *Paradise Lost* is only a continuation of the 11th book; and originally there was no break between the two. On the contrary, what are now the 11th and 12th books of the poem formed the 10th and concluding book in the first edition of *Paradise Lost* just as what are now the 7th and 8th books of the poem originally constituted the 7th book.]

The chief divisions of the story given in this book may be thus indicated:

1. After pausing for a while, the angel takes up the thread of his narration from the time of the flood. He glances briefly at the story of Nimrod, the mighty hunter, and at the account of the building of the Tower of Babel. Then he passes on to describe the growing iniquity of the world and

how God, pained at the sight of so much depravity, averted his eye from them. (ll. 1-269).

2. Jewish history, subsequent to the time of Moses, is briefly glanced at ; and then the Archangel pauses to dwell in more detail upon the story of Jesus—he who, born in Abraham's race, was destined to redeem mankind from the bondage of sin. (ll. 270—495.)

3. The promise of ultimate salvation lifts a great weight from the mind of Adam and a spirit of deep peace now steals upon his heart. Some further conversation takes place between him and Michael, in which the Archangel briefly indicates the lines along which mankind would move in future. (ll. 466—605.)

4. Adam and the Archangel now descend from the hill of vision and rejoin Eve below. Eve professes her willingness to accompany Adam wherever he might go ; and together the two are led out of the garden of Eden by Michael through the eastern gate of Paradise and set down on the subjected plain below. (ll. 606-649.)

## 12. IMPORTANCE OF THESE THREE BOOKS.

The 10th, 11th and 12th Books of *Paradsie Lost* form a complete and entire part by themselves ; they deal with the moving story of man's punishment for his sin. *The first eight books* gave us the circumstances leading to man's disobedience and fall—dealing incidentally with the story of creation, of the war in Heaven, of the punishment of the rebel angels and their counsels of revenge : in *Book IX*, we had the story of the fall itself—how it was brought about by the seductions of the serpent, the credulity of the woman and the weakness of the man ; and here at last, in *Books X, XI, and XII*, we have the consequence of man's disobedience, the penalty inflicted upon him for his sin and his loss of Paradise—the central and cardinal fact of the poem.

In Book X., *Sentence is passed upon man* ; he is doomed to death and to earn his bread by the sweat of his brow. But we are assured that, notwithstanding the enormity of his sin, he will be redeemed by the saving grace of the Son.

In Book XI., *Michael is sent to execute the first part of the*

*sentence upon man*—to dispossess him of the glorious inheritance of Paradise. But before carrying out his harsh command, he unfolds before Adam in a series of dissolving views, the fate and future history of mankind.

In Book XII., the vision is continued ; and here we have the moving and pathetic close of it all—*man's expulsion from the bliss of Paradise.*—The final touch is marvellous : no moral or didactic preaching of the poet ; just a brief, vivid glimpse of man's first parents—how "some natural tears they dropped but wiped them soon" and how they,

> **"Hand in hand with wandering steps and slow,**
> **Through Eden took their solitary way."**

## 13. CHIEF CHARACTERS IN THESE THREE BOOKS.

### *Satan.*

The character of Satan passes through certain well-marked phases in *Paradise Lost.*

Thus, in *the first two books*, Satan is altogether a figure of pride and strength—the first to recover from fall, the first to rouse his followers from despair, and the first to venture forth upon a bold and daring exploit.

But in the *third* and *fourth books* we find that his original glory has already been dimmed to a certain extent. He stoops to base dissimulation (as in his conversation with Uriel) ; seeks to bully Ithuriel and Zephon with a display of vain boastfulness ; and yet slinks away from combat when menaced with the superior strength of Gabriel.

At his next appearance in *Book IX*, Satan's moral degradation seems to be complete ; and there is a mixture of hypocrisy, cowardice and low cunning in his encounter with Eve which is nauseating.

In *Book X*, we have our last glimpse of Satan ; and it is a glimpse which is far from being favourable.—Exulting over the apparent success of his devices, he hastens back to Hell, and in the assembled council of the fallen angels gives a pompous and boastful account of his triumph. But Satan is not

permitted to exult too long or too openly; and his fall is swift and sudden. Even in the moment of highest triumph, even as he pauses in fond expectation of being greeted with jubilant cheers—he and the whole band of his evil followers are changed into the shape of loathly serpents—biting the dust and hissing with forked tongues. Nor is this all. Like Tantalus of old, they are tempted with the show of ripe and clustering fruits; and yet, when they seek to taste the same, the fruits are changed to dust and ashes in their mouth.

### *Adam and Eve.*

It is in the characterisation of Adam and Eve that these last books may claim some superiority over the preceding books of *Paradise Lost.* In the previous books Adam and Eve are abstractions merely and can hardly be regarded as creatures of flesh and blood. But the consciousness of sin has worked a revolution in their hearts. Sin has given rise to repentance and repentance has brought prayerfulness and humility. Thus, so far as these books are concerned, Adam and Eve have some touch of our common humanity and hence are comparatively attractive and agreeable.

**Adam**, when we meet him first, is labouring under a sense of deep grief and shame. The consciousness that he has sinned and fallen away from grace wrings his heart with agony and incidentally has filled him with bitter indignation against Eve. So, when Eve comes seeking forgiveness, his words of reproach are harsh and bitter. But Eve's complete and absolute submission disarms his anger: he takes her back into affection, and together they prostrate themselves before the Almighty in humble contrition. In fact, their common error with its attendant sense of common danger serves to bring them together.

**Eve**, because of the profound and bitter humiliation of her soul, engages our sympathy even more largely than Adam. We know that she has been the first to sin: but then her repentance is so genuine, so passionate and spontaneous that it is impossible to cherish any anger against her. And like Adam, we are all ready to condone her fault and to admire her perfect submission to her husband and her eager desire to share in all his danger and punishment.

*God and the Son.*

(For Milton's views about the nature of God and the Son, see Introduction.)

## 14. THE SITE AND DESCRIPTION OF PARADISE.

Eden, in Milton's description, is a district in Mesopotamia, and the happy garden or terrestrial Paradise, which was given for man to dwell in, is in the east of Eden. The garden, as Milton describes it, occupies the level summit of a steep plateau. This plateau is thickly wooded on all sides—being covered on the lower part with thicket and jungle while, on the upper part, there were such tall and stately trees as *cedar*, *pine* and *branching palm*. But these trees though tall were overtopped by the mound or wall which circled Paradise; while inside this wall there were rows of goodly fruits' trees. There was but one gate to the garden, facing eastward and carvèd out of alabaster, and it was accessible by a pass leading up from the plains and overhung by cliffs.

A river ran through Eden, which, coming near the plateau upon which Paradise stood, was driven under-ground, and, anon rising in many fountains through the porous earth, was the means of watering the garden. The united rills of these fountains as well as the underground river met again outside the wall of Paradise, and thence flowed in different channels 'wandering many a famous realm and country.'

# PARADISE LOST.

## BOOK X.

## THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors; who descends, and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of Man. To make the way easier from Hell to this World to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium in full assembly relates, with boasting, his success against Man, instead of applause is entertained with a general hiss by all his audience, transformed, with himself also, suddenly into serpents, according to his doom given in Paradise; then, deluded with a show of the Forbidden Tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolement of Eve; she persists, and at length appeases him; then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her, with him, to seek peace of the offended Diety by repentance and supplication.

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# PARADISE LOST

## BOOK X.

### 1. Man's sin is known in Heaven ; God commissions the son to pass judgment upon him:

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He, in the Serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven ; for what can scape the eye
Of God all-seeing, or deceive his heart
Omniscient ? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of Man, with strength entire and free will armed,
Complete to have discovered and repulsed
Whatever wiles of foe or seeming friend.

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Meanwhile, the evil and malicious act which Satan had done in Paradise, viz. how he had corrupted Eve in the disguise of the serpent, how she had corrupted her husband, and how both had been tempted to taste the fatal fruit—all this was known in Heaven ; for, all-seeing and all-knowing as God is, what could possibly escape his vision or decieve his understanding ? Being wise and just in all things, God did not prevent Satan from attempting to corrupt the heart of man, for he knew that man was armed with strength and free-will—such strength and freedom of will as would have been sufficient to discover and defeat the wiles of foes and false friends alike.

For still they knew, and ought to have still remembered,
The high injunction not to taste that fruit,
Whoever tempted ; which they not obeying
Incurred (what could they less ?) the penalty,
And, manifold in sin, deserved to fall.
Up into Heaven from Paradise in haste
The Angelic guards ascended, mute and sad
For Man ; for of his state by this they knew,
Much wondering how the subtle Friend had stolen
Entrance unseen. Soon as the unwelcome news
From Earth arrived at Heaven-gate, displeased
All were who heard ; dim sadness did not spare
That time celestial visages, yet, mixed
With pity, violated not their bliss.

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(In any case,) man knew and ought always to have remembered God's high command not to taste of the fruit of the Tree of Knowledge, whoever might tempt them to do so. And as they disobeyed this command, they incurred the penalty fixed for it—as, what else could they do ? And so, being guilty of manifold sins through this one act of theirs, they deserved to fall from their state of happiness in heaven.

ll. 17-33. [The angelic guards ascend to heaven in order to give an account of their conduct.]

The Angelic guard (who had been appointed to keep watc over Paradise) ascended to Heaven from the happy garden, mute and sad at the thought of man's fall ; for, by this time, they knew what had happened and marvelled greatly how Satan had been cunning enough to creep unseen within the enclosure of Eden. As the tidings reached Heaven, all who heard the unwelcome news of man's fall became displeased thereat. An expression of sadness spread over the faces of the heavenly beings ; but this sadness, being mingled with pity and grief for man, did not disturb that serenity and peace of mind which reigns always in the hearts of celestial beings. The denizons of Heaven, eager to know what had happened,

About the new-arrived, in multitudes,
The ethereal people ran, to hear and know
How all befell. They towards the throne supreme
Accountable made haste to make appear
With righteous plea their utmost vigilance,
And easily approved; when the Most High
Eternal Father, from his secret cloud
Amidst, in thunder uttered thus his voice:
"Assembled Angels, and ye Powers returned
From unsuccessful charge, be not dismayed,
Nor troubled at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter crossed the gulf from Hell.
I told ye then he should prevail and speed
On his bad errand; Man should be seduced

---

flocked round the angels who had newly arrived from earth. These latter, accountable to God for their actions and anxious to approve their conduct in his sight, hastened towards the throne of the Deity and easily succeeded in obtaining His approval; and then the Eternal Father thus spoke in accents of thunder from behind that veil of secret cloud (in the midst of which he dwells perpetually).

ll. 34-62. [God's address to the angels; he commands the Son to descend and pass judgment upon man.]

"Assembled angels and you who have recently returned from the unsuccessful performance of your duty on earth, do not be frightened or troubled at the tidings which has reached you now. Your utmost care could not have prevented this event from happening—seeing that, only recently, when Satan was crossing the gulf of Chaos. I foretold that all this would come to pass. I told you then that he would succeed in his evil mission; that man, believing in all

And flattered out of all, believing lies
Against his Maker ; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fallen he is ; and now
What rests, but that the mortal sentence pass
On his transgression, death denounced that day ?
Which he presumes already vain and void,
Because not yet inflicted, as he feared,
By some immediate stroke ; but soon shall find
Forbearance no acquittance ere day end :
Justice shall not return, as bounty, scorned.

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sorts of lies against me, would suffer himself to be tempted by Satan and duped out of all his possessions ; and that this downfall of man would proceed entirely from his own free-will, and no decree of mine would contribute towards it or give the least push or impulse to the exercise of man's will. In any case, (i. e. whether I fortold or not) the fact stands that man has fallen ; and it only remains that sentence of death should now be passed upon him—that sentence which was denounced to fall upon him on the day of his transgression. Man was afraid that this sentence of death would overtake him by some sudden and immediate stroke ; and since no such stroke has yet befallen, perhaps he ventures to think that the sentence is null and void. But, ere this day ends, he will find out that forbearance (temporary suspension of punishment) is not the same thing as acquittance in full. My bounty has been rejected by man with contempt ; but I shall not allow justice to be equally scorned. And talking of justice, whom

But whom send I to judge them ? whom but thee,
Vicegerent Son ? to thee I have transferred
All judgment, whether in Heaven, or Earth, or hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee,
Man's friend, his Mediator, his designed
Both ransom and Redeemer voluntary,
And destined Man himself to judge Man fallen'
So spake the Father ; and, unfolding bright
Toward the right hand his glory, on the Son
Blazed forth unclouded deity ; he full
Resplendent all his Father manifest
Expressed, and thus divinely answered mild :
"Father Eternal, thine is to decree,
Mine both in Heaven and Earth to do thy will
Supreme, that thou in me, thy Son beloved,

---

shall I send to pass judgment upon man but you, my Son, who are my vicegerent in heaven and to whom I have delegated all my powers of judgment whether in Heaven, Hell or Earth. You are man's friend, you are intercessor on man's behalf, you have offered of your own will to act as man's ransom and saviour, and you are destined to be man yourself ; and, therefore, in sending you to judge mankind, it can easily be seen that I intend to temper justice with mercy.'

ll. 64-84. [The Son's reply to the Father ; he professes obedience to God in all points.]

The Father said thus ; and, shining with full and unclouded glory, beamed brightly towards his right-hand side where the Son was seated. The Son also, flaming with radiant glory, seemed to be the living and vivid image of his father and replied thus mildly to his speech. "It is for thee, O Father, to issue thy commands upon me and it is for me to carry out thy commands both in heaven and in earth : and my only concern is that thou shouldst be pleased

May'st ever rest well pleased. I go to judge
On Earth these thy transgressors ; but thou know'st,
Whoever judged, the worst on me must light,
When time shall be ; for so I undertook
Before thee, and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived ; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment but the judged,
Those two ; the third best absent is condemned,
Convict by flight, and rebel to all law :
Conviction to the Serpent none belongs."

---

with me. (In obedience to thy decree,) I shall go to earth and pass judgment upon these sinners. But you know that, whoever may be (apparently) judged, it is upon me that the burden of punishment will ultimately fall—for this is what I undertook before you, and, so far from repenting of my choice, this is what I still claim as my right, being anxious only that I may mitigate the harshness of man's sentence by diverting it upon me. Yet I shall so temper justice with mercy that the claims of both will be satisfied, and you also will be pacified at the same time. I shall need neither attendance nor any train of followers seeing that no one will be present at the scene of judgment except only those two who are going to be judged. As for the third, it is best that he should be condemned in his absence—since his guilt is clearly proved by his flight and since he is a rebel against all law and authority ; while, as for the serpent, he can not claim to be heard as a matter of right".

## II. The Son descends and passes judgment.

Thus saying, from his radiant seat he rose
Of high collateral glory ; Him Thrones and Powers,
Princedoms, and Dominations ministrant
Accompanied to Heaven-gate, from whence
Eden and all the coast in prospect lay.
Down he descended straight ; the speed of Gods
Time counts not, though with swiftest minutes winged.

Now was the sun in western cadence low
From noon, and gentle airs due at their hour
To fan the Earth now waked, and usher in
The evening cool, when he, from wrath more cool,
Came, the mild Judge and Intercessor both,
To sentence Man. The voice of God they heard,
Now walking in the garden, by soft winds

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ll. 85-102. [The Son descends to the earth and enters the Garden of Eden.]

Thus saying the Son rose from the radiant throne where he was seated in equal glory with God. The Thrones, Powers and Dominations attended dutifully upon him as far as the gate of Heaven, from where a full view could be obtained of earth and the garden of Paradise. Thence the Son descended straight to the earth—the speed of Gods being so swift that it cannot be measured in time.

The Sun, descending from its Zenith, was now sinking in the western horizon ; and gentle breezes suitable to the season were beginning to blow and to usher in the cool hours of the evening ; and it was at this time that the Son, who was man's judge and advocate both, came to pass judgment upon makind. And yet, though he was the messenger of God's wrath, he seemed to be cooler than the cool evening itself. Meanwhile, the soft winds carried the voice of God to Adam and Eve as they were walking in the

Brought to their ears, while day declined ; they heard,
And from his presence hid themselves among
The thickest trees, both man and wife, till God,
Approaching, thus to Adam called aloud :
"Where art thou, Adam, wont with joy to meet
My coming seen far off ? I miss thee here,
Not pleased, thus entertained with solitude,
Where obvious duty erewhile appeared unsought.
Or come I less conspicuous, or what change
Absents thee, or what chance detains ? Come forth."

He came, and with him Eve, more loth, though first
To offend, discountenanced both, and discomposed ;
Love was not in their looks, either to God
Or to each other, but apparent guilt,

---

garden. They heard and yet (being ashamed of their sin) sought to hide themselves among thickest trees, till God approached them nearer and thus called out to them :

ll. 103-133. [Adam is summoned by the Son and taxed with his offence.]

"Where are you, Adam—you, who, seeing me approach from a distance, used formerly to meet and greet me half-way ? I miss your presence and am not pleased at thus being left alone where, formerly, an obvious and manifest sense of duty prompted you to appear unasked. Am I less easily recognizable than before ? (In other words, do I come in a form which makes it difficult for you to recognise me ?) Or is there any change in you which prompts you to be absent today ? Or is it some accident which detains you ? Come out and meet me here."

Adam came ; and with him came Eve, reluctant now (as hesitating to meet God's wrath) though she had been forward enough in giving offence ; and both were ashamed, unsettled and out of countenance. There was no love in their looks either towards God or towards each other but only a clear and apparent sense of sin,

And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam, faltering long, thus answered brief :
"I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself." To whom
The gracious Judge without revile replied :
"My voice thou oft hast heard, and hast not feared,
But still rejoiced ; how is it now become
So dreadful to thee ? That thou art naked, who
Hath told thee ? Hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat ?"
To whom thus Adam, sore beset, replied :
"O Heaven ! in evil strait this day I stand
Before my Judge—either to undergo

---

shame, anger, hate, treachery, obduracy, restless agitation of mind and sullen despair of ever being pardoned for their offence.* Adam, stumbling and hesitating from this conflict of many feelings, thus answered briefly : "I heard you in the garden and, being frightened by your voice, concealed myself." The gracious judge, without reproaching him further, spoke thus in reply : "you have often heard my voice, and, so far from being frightened, by it, have always rejoiced therein. How is it then that my voice has suddenly grown so dreadful to you ? (Besides) who has told you that you are naked ? or have you (perchance) eaten the fruit of that tree of which I forbade you to eat ?"

ll. 124—143. [Adam's attempted justification.]

Adam, greatly perplexed†, replied thus to the questions of the Son. "O Heaven, the plight in which I stand before my judge

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* Milton wishes to emphasize that sin, instead of being a bond to unite, had been a sword to divide them.

† The perplexity of Adam arises from the fact that he cannot

Myself the total crime, or to accuse
My other self, the partner of my life ;
Whose failing, while her faith to me remains
I should conceal, and not expose to blame
By my complaint ; but strict necessity
Subdues me, and calamitous constraint,
Lest on my head both sin and punishment,
However insupportable, be all
Devolved ; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.
This woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,

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is perilous indeed, seeing that either I shall have to incur the whole brunt of the sin myself or (in self-justification) I shall have to accuse her who is as dear to me as my other self, who is the partner of my life, and whose failings—so long as she is faithful to me—I ought rather to extenuate and hide than expose for censure by my own complaint. But evil and bitter necessity compels me to disclose her guilt, for fear lest the whole intolerable burden of sin and punishment should fall together upon my head Besides, even if I kept silent, (I could not benefit Eve, for) you would easily detect what I sought to conceal. (Know then that) this woman whom you gave me as the crown of all your gifts—who was so good, so pure, so worthy of acceptance, so god-like in all graces of body and mind that I could never dream that evil might proceed from her ; who was so gracious that whatever

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excuse himself without accusing Eve. The expression may also mean 'being pushed hard by God's close cross-examination.'

And what she did, whatever in itself,
Her doing seemed to justify the deed ;
She gave me of the tree, and I did eat."
To whom the Sovran Presence thus replied :
"Was she thy God, that her thou didst obey
Before his voice ? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee
And for thee, whose perfection far excelled
Hers in all real dignity ? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection ; and her gifts
Were such and under government well seemed,

she did—even if it was wrong—seemed to be justified by her manner of doing it ;—it was she who gave me the fruit of the tree and I ate thereof."

ll. 144—162. [Adam is severaly rebuked. Eve's examination and self-excuse.]

The sovereign presence * thus replied to Adam : "Was Eve thy God that you obeyed her in preference to your creator and maker ? Also, was she your guide and superior—instead ef being merely your equal—that you abdicated your manhood and yielded your natural superiority of place in favour of woman—woman who had been built from your body, who had been created for your purposes and whose perfection was exceeded by yours in all points of real dignity and excellence. Beautiful and accomplished she undoubtedly is : but her beauty was meant to attract you and not to make you her slave. (Moreover) woman's gifts are such that they shine best when under subjection ; they do not

* A title of stately dignity—as we might speak of "His Gracious Majesty"

Unseemly to bear rule ; which was thy part
And person, hadst thou known thyself aright."
So having said, he thus to Eve in few :
"Say, Woman, what is this which thou hast done ?"
To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abashed replied :
"The Serpent me beguiled, and I did eat."
Which when the Lord God heard, without delay
To Judgment he proceeded on the accused
Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end

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enable her to exercise authority—to do which is the proper part and function of man, if man but understood his nature rightly."

Having said this to Adam, he addressed Eve briefly in the following words : " Say woman, what is this that you are charged with doing?" And Eve—sad, humiliated, almost overwhelmed with confusion and prompt to confess—though neither bold nor loquacious—replied thus to her Maker : " The Serpent deceived me and I ate of the forbidden fruit."

ll. 163—208. [ The Son proceeds to pass judgment upon man, woman and the serpent.]

And when the Lord God heard Eve's reply, He proceeded forthwith to pass judgment upon the serpent—because the serpent being but a brute was unable to shift the burden of its guilt† upon the real culprit who had made it his instrument of mischief and

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† The idea is this : The serpent was a brute and the blind tool of another and yet he was punished by God. Why ? Because he was unable to shift &c.

Of his creation ; justly then accursed,
As vitiated in nature. More to know
Concerned not Man (since he no further knew),
Nor altered his offence ; yet God at last
To Satan, first in sin, his doom applied,
Though in mysterious terms, judged as then best ;
And on the Serpent thus his curse let fall :
"Because thou hast done this, thou art accursed
Above all cattle, each beast of the field ;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed ;
Her seed shall bruise thy head, thou bruise his heel."

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perverted it from the true end of its being. (In one sense, however,) the serpent was justly convicted, for there must have been something radically wrong in its nature. But though man did not know more—since such additional knowledge would not have affected his own guilt in the least—(though man remained under the impression that it was the serpent only that was punished), yet God meant his sentence to apply really to Satan as being first in guilt. This fact however—as was but proper—was expressed in mysterious terms, and, outwardly, it was upon the serpent that sentence was thus pronounced.

"Since you have committed this act of sin, you will be accursed beyond all other creatures and even the beasts of the field. You will be doomed to creep upon your belly over the ground and you shall eat dust all the days of your life. ( Also ) there will be perpetual feud between you and the woman and between your descendants and the descendants of the woman. They will tread upon and crush your head and you will bite their heels"*

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* For the mystical interpretation of this latter portion of the curse, see *notes*.

So spake this oracle, then verified
When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from Heaven,
Prince of the air ; then, rising from this grave,
Spoiled Principalities and Powers, triumphed
In open show, and with ascension bright
Captivity led captive through the air,
The realm itself of Satan long usurped,
Whom he shall tread at last under our feet ;
Even he who now foretold his fatal bruise,
And to the Woman thus his sentence turned
"Thy sorrow I will greatly multiply
By thy conception ; children thou shalt bring
In sorrow forth ; and to thy husband's will
Thine shall submit ; he over thee shall rule."
On Adam last thus judgment he pronounced :

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Thus prophesied the Son : and the prophecy was then fulfilled when Jesus, son of Mary, ( second Eve, because she also was mother of mankind ) saw Satan, prince of air, fall down like a bright streak of lightning from Heaven, and when the same Christ, rising from his grave, defeated Satan and his followers, triumphed openly over them, and, rising in radiant majesty, led the crew of Hell captive through the air.—This region of air had long been in the wrongful possession of Satan ; but the son world tread him under foot—even the same Son who now foretold his fatal downfall and thus addressed his speech to the woman, "I will increase your sorrows greatly by making you suffer the pangs of childbirth. You shall bring forth children in pain and travail, and you will have to submit to the will of your husband ; and I shall make him lord over you." Lastly, he pronounced this judgment upon Adam : "I will

"Because thou hast hearkened to the voice of thy wife,
And eaten of the tree, concerning which
I charged thee, saying, 'Thou shalt not eat thereof.'
Curs'd is the ground for thy sake ; thou in sorrow
Shalt eat thereof all the days of thy life ;
Thorns also and thistles it shall bring thee forth
Unbid ; and thou shalt eat the herb of the field ;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground ; for thou
Out of the ground wast taken : know thy birth,
For dust thou art, and shalt to dust return."
So judged he Man, both Judge and Saviour sent,
And the instant stroke of death, denounced that day,
Removed far off ; then, pitying how they stood

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curse the ground with barrenness as punishment for your sin, seeing that you have listened to the voice of your wife and have eaten of the tree concerning which I commanded you not to touch the fruits thereof. Henceforth you will have to till the ground with labour and sorrow ere you can taste of its produce ; also the ground will bring forth of itself noxious and unwholesome things like thorns and thistles and you will have to eat the herbs of the field even as the beasts do. Moreover you will have to labour hard in order to earn your bread till you die and are buried beneath the ground ; for know this that you are dust, that you were taken from the dust and that you must return to the dust."

ll. 209—228. [The Son takes compassion upon man and clothes his nakedness.]

The Son, who was both the judge and saviour of the human race, thus pronounced judgment upon man and put off to a distant date that stroke of death which had been denounced to fall upon man on that very day. Then, pitying man as he stood in his nakedness, exposed to the chill (night)

Before him naked to the air, that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume ;
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid ;
And thought not much to clothe his enemies.
Nor he their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness
Arraying, covered from his Father's sight.
To him with swift ascent he up returned,
Into his blissful bosom reassumed

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air which had now begun to change in character, the Son disdained not to assume even from now the office and function of a servant. As, later on, he washed the feet of his disciples in the form of Jesus Christ, so, now he did not think it too much to clothe his enemies ; and. as father of the human race, he clothed man's nakedness with the skins of beasts—either such as had been slain or such as had shed their skins and been refurnished with new coats even like serpents. Nor did he clothe only the outer nakedness of man with the skin of beasts : he proceeded further to clothe with the robe of righteousness and thus to conceal from God's sight the still more shameful nakedness of man's inward nature. Then, ascending swiftly (through the air), he returned (to Heaven) and was gathered back to the bosom of God—there to dwell in glory, as

In glory as of old ; to him appeased,
All, though all-knowing, what had passed with Man
Recounted, mixing intercession sweet.

### III. Sin and Death : The bridge they build from Hell to Earth.

Meanwhile, ere thus was sinned and judged on Earth,
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through,
Sin opening ; who thus now to Death began :
"O Son, why sit we here each other viewing
Idly, while Satan, our great author, thrives

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before. And, though God was omniscient, yet the Son recounted to the Father—pacified now—all that had taken place between man and himself ; and he mingled with this narrative tender pleas for mercy and compassion towards man.

ll. 229—271. [The scene changes to Hell : conversation between Sin and Death it : is proposed to build a bridge from Hell to the new world]

Meanwhile,(ere these incidents had taken place) ere man had sinned and was judged on earth, Sin and Death sat confronting each other within the gates of Hell—those gates which stood wide open,sending out masses of flame into chaos ever since Sin had opened them in order to allow Satan to escape. And it was Sin who now began thus to address her speech to Death : ' O Son, why do we sit facing each other thus idly while Satan, the great author of our

In other worlds, and happier seat provides
For us, his offspring dear? It cannot be
But that success attends him ; if mishap,
Ere this he had returned, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this Deep, whatever draws me on.
Or sympathy, or some connatural force,
Powerful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance. Thou, my shade
Inseparable, must with me along ;
For Death from Sin no power can separate.

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being, is prospering in another world and is providing happy seats for us who are his dear descendants? It must be that he has been successful ; for, if mishap had overtaken him, he would, ere this, have been driven back with fury by his enemies—seeing that there is no place like Hell which would be at once adequate for the gravity of his offence and the extent of their vengeance. (Also.) I do not know what is impelling me onward—whether it sympathy or some subtle and mysterious force which can operate on kindred natures even from a distance and can draw them together in bonds of unity by secret and mysterious means ;—but, in any case, methinks I feel new force rising within me, new wings growing out of my sides, as it were, and I seem to feel also as if I were given dominion and sovereignty stretching out even beyond the limits of this region. (In this impulse towards a new adventure) thou, my shadow, my constant companion must come along with me—for no power can separate Sin and Death* But if it be that his return is delayed by the

* For the allegorical significance of such expressions, see *notes*.

But, lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
Over this main from Hell to that new World
Where Satan now prevails ; a monument
Of merit high to all the infernal host,
Easing their passage hence, for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct."

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difficulty of the journey—of crossing this impassable and impenetrable gulf of Chaos, let us try an arduous adventure—and yet arduous as it is not uncongenial to thy power and mine—nothing less indeed than to erect a pathway over the gulf of Chaos, connecting Hell with that new world where Satan now prevails. This pathway will be a monument of high merit to the prowess of the infernal host : and at the same time it will make smooth the means of their egress from Hell—whether they use such means for transferring themselves wholly to the other world or for keeping up constant communication with the inhabitants of that other world just as their fate may lead them to choose. And in building this bridge, I am sure not to miss the way (I am sure to follow in the foot-steps of Satan) since I am drawn so strongly towards him by this new-felt bond of instinctive attraction."

And the thin, attenuated shadow of Death§ replied thus to her : "Go where you seem to be attracted by Fate and irresistible inclina-

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§ Death is called a 'meagre shadow' because according to Milton's description in P. L. II. he is only a phantom and unsubstantial shadow.

Whom thus the meagre Shadow answered soon :
"Go whither fate and inclination strong
Leads thee ; I shall not lag behind, nor err
The way, thou leading ; such a scent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live.
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid."
So saying, with delight he snuffed the smell
Of mortal change on Earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field,
Where armies lie encamped come flying, lured
With scent of living carcases designed

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tion. And, thou leading, I too shall not linger long behind or miss the way—for, (if you are drawn by a mystic bond of sympathy) I also am drawn by the strong scent of coming carnage, of innumerable creatures that will fall a victim to me ; and I can taste, by anticipation as it were, the savour of death proceeding from all things living. Nor must you think that I shall fail to give you assistance in this new adventure : rather I shall give equal help with yourself."

ll. 272—324. [Building of the bridge described.]

Thus shaing, Death seemed to snuff with delight the smell of that carnage which was soon to occur on earth with the introduction of Sin. And as a flock of vultures smell carnage from a distance of many leagues—carnage that has not yet taken place and the smell of persons yet living but who are destined to become corpses in the course of the coming battle—and are lured by the scent to the scene of the impending battle

For death the following day in bloody fight:
So scented the grim Feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Then both, from out Hell-gates, into the waste
Wide anarchy of Chaos damp and dark
Flew diverse, and with power (their power was great)
Hovering upon the waters, what they met
Solid or slimy, as in raging sea
Tossed up and down, together crowded drove,
From each side shoaling, towards the mouth of Hell,
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward, to the rich
Cathaian coast. [The aggregated soil

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—even so the grim and ghastly figure of Death lifted his nostrils into the dark and murky air of hell, as if scenting his prey from a distance, and seemed to inhale the air (with pleasure). Then both issued out from the gates of Hell and flew in diverse directions into the vast, deary and dismal region of Chaos; and hovering over that wide waste of waters, both began pushing together towards the mouth of Hell, in one huge and compact mass, whatever substance, solid or slimy, they could lay their hands upon—even as two polar winds—blowing over the Cronian Sea—may drive together from opposite directions those vast ice-bergs which are supposed to block the North-eastern passage which was imagined to lead from Europe to Asia, from Petchora to the rich coast of Cathay. Death, with his cold, dry, petrifying mace struck, as with a trident, this conglomerated mass of materials and

Death with his mace petrific, cold and dry
As with a trident smote, and fixed as firm
As Delos, floating once ; the rest his look
Bound with Gorgonian rigour not to move,
And with asphaltic slime ; broad as the gate
Deep to the roots of Hell the gathered beach
They fastened, and the mole immense wrought on
Over the foaming Deep high-arched, a bridge
Of length prodigious, joining to the wall
Immovable of this now fenceless World,
Forfeit to Death ; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,

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fixed it firm, even as the floating island of Delos was fixed firm (by the trident of Neptune.) The rest (viz. what remained still fluid after having been struck by the mace of Death) was frozen into Gorgonian rigidity (i. e. petrified, turned into stone) partly by his look and partly with a sort of bituminous substance. Then this aggregated mass of materials—wide as the gate-way of Hell—was fastened deep to the roots of the Infernal regions ; and the whole immense causeway was carried on, high-arched, right over the surging sea of Chaos—thus forming a bridge of prodigious length which was joined (at its other extremity) to the rigid walls of the world—fenceless now and given over as prey to Death : and from the world, this bridge gave a broad, smooth and easy passage down to the depths of Hell. And if great things may be compared to small, then the bridge built by Sin and Death may be compared to the bridge which Xerxes built over the Hellespout thereby joining Asia with Europe—Xerxes who came to the sea from his high

From Susa, his Memnonian palace high,
Came to the sea, and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vexed Abyss, following the track
Of Satan, to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round World. With pins of adamant
And chains they made all fast, too fast they made
And durable ; and now in little space
The confines met of empyrean Heaven
And of this World, and on the left hand Hell
With long reach interposed ; three several ways,
In sight, to each of these three places led.

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place at Susa in Persia and who, in building the bridge, lashed the waves with many an indignant stroke.—Thus with wondrous art and following close in the footsteps of Satan—they brought on to the bare outside world, yea even to the very place where Satan had alighted, that pendent rock (that huge, hanging causeway) with which they had spanned Chaos. And with chains and pins of adamant, they made it fast—alas ! too fast and durable for the happiness of man.* Thus the borders of Heaven and the world (now) met within narrow space, while (immediately) to the left stretched away the long passage-way to Hell—(so that) three several ways leading to three several places were now within sight of one another.

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* "The idea is this : The bridge having been made firm and immovable, it has endured for ever and has been the means of facilitating man's passage to Hell.

And now their way to Earth they had described,
To Paradise first tending, when, behold !
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, when the sun in Aries rose !
Disguised he came ; but those his children dear
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by, and, changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw sheir shame that sought
Vain covertures ; but when he saw descend
The Son of God to judge them, terrified
He fled, not hoping to escape, but shun

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ll. 325-353. [Sin and Death meet with their 'great progenitor'.]

And, now, Sin and Death would soon have discovered their way to the earth and would first have directed their footsteps towards the garden of Eden, when, behold ! Satan himself hove into their sight in the likeness of one of the good angels, steering his way towards the zenith through the constellations, Centaur and Scorpion, what time the sun rose in the figure of Aries (i. e. in the mouth when Aries was at the eastern horizon at the time of sunrise.) (No doubt ) he came in disguise : but these dear children of his soon saw through the disguise and recognized their parent. He (this parent), after the seduction of Eve, had crept away unnoticed into a wood close by, and, in changed shape, had concealed himself there to watch the consequence of his sin. From there he saw how Eve, unconscious of what she was doing, seconded his treacherous act by seducing Adam and how shame, born of sin, led them to hide their nakedness in a futile dress of fig-leaves. But when he saw the Son of God descending to judge them for their sin, he fled terrified—not

The present, fearing guilty what his wrath
Might suddenly inflict ; that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse and various plaint,
Thence gathered his own doom ; which understood
Not instant, but of future time, with joy
And tidings fraught, to Hell he now returned,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased,
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke :

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hoping to escape punishment altogether but rather to avoid it for the present—fearing that God might proceed to punish him at once in his wrath. But the fear of immediate punishment being past, he returned by night, and, listening to the discourse of Adam and Eve as they sat mourning their lot, learnt about his doom from their conversation. And understanding that this doom would not be immediate but had been deferred to a future date, he now returned to Hell, fraught with joyful tidings ; and while so returning, here at the edge of Chaos, at the foot of the bridge—he now suddenly came upon his dear offspring. Great was the joy of all at this unexpected sight, and Satan's joy increased at sight of the stupendous bridge. Long he stood admiring the wonderful structure till Sin, his fair, enchanting daughter broke the silence thus.

ll. 354—409. [Exchange of greetings and congratulation between Satan and his offspring.]

"O Parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine own ;
Thou art their author and prime architect ;
For I no sooner in my heart divined
(My heart, which by a secret harmony
Still moves with thine, joined in connexion sweet)
That thou on Earth hadst prospered, which thy looks
Now also evidence, but straight I felt,
Though distant from thee worlds between, yet felt
That I must after thee with this thy son ;
Such fatal consequence unites us three.
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achieved our liberty, confined
Within Hell-gates till now ; thou us empowered

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O Parent, these things which you view as if they were not your own—they are all yours, your great and noble achievements, the memorial of your infinite prowess. It is you who are their real author and creator; for I had no sooner divined at heart (my heart which is bound with yours by a subtle sweet and mysterious bond)—I had no sooner divined that you were successful on earth —a fact to which your looks bear (eloquent) testimony—than I felt inspite of the distance separating us, that I also must follow you with my son : such is the strong and subtle bond of union which Fate has forged between us! Hell could no longer restrain us within its bounds ; and even this obscure, unnavigable gulf of Chaos could not prevent us from following in your track. Till now we were cramped within the narrow confines of Hell ; but you have achieved our liberation, you have enabled us to advance

To fortify thus far, and overlay
With this portentous bridge the dark Abyss.
Thine now is all this World ; thy virtue hath won
What thy hands builded not, thy wisdom gained
With odds what war hath lost, and fully avenged
Our foil in Heaven : here thou shalt monarch reign,
There didst not ; there let him still victor sway,
As battle hath adjudged, from this new World
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His quadrature, from thy orbicular World,
Or try thee more dangerous to his throne."

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our fortifications thus far (i. e. even up to the brink of this new world), and it is you who have enabled us to span the dark depth of Chaos with this stupendous bridge. All this new world is now yours. You did not create it, but your virtue, (your courage and cunning) has enabled you to win it : and your wisdom has enabled you (even) to win back what you lost by chance of war and fully to avenge your defeat in Heaven. Here you will reign as monarch though you were never sovereign in Heaven. (In Heaven,) let God still reign as victor since war has adjudged him as such victor : but he must do so after withdrawing from this world whence he has been alienated by his own sentence upon man. Also, henceforth he must share with you his sovereignty over all things—the boundary-walls of Empyrean serving to mark off Heven's 'square' from the orbicular world of Hell and Chaos : or (if he declines to do so,) he must enter again into a new trial of strength with you, since you are now more dangerous to his throne."

Whom thus the Prince of Darkness answered glad :
"Fair daughter, and thou son and grandchild both,
High proof ye now have given to be the race
Of Satan ( for I glory in the name,
Antagonist of Heaven's Almighty King, )
Amply have merited of me, of all
The infernal empire, that so near Heaven's door
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm
Hell and this World—one realm, one continent
Of easy thoroughfare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate Powers, them to acquaint
With these successes, and with them rejoice,
You two this way, among these numerous orbs,
All yours, right down to Paradise descend ;

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And the Prince of Darkness replied thus gladly to Sin. "Fair daughter and you who are both my son and grand child, you have now given high proof that you belong indeed to the race of Satan—a name in which I glory for it marks me out as the antagonist of Heaven's King ; and you have deserved well of me and of the whole empire of Hell, seeing that so near to the door of Heaven you have confronted triumph with triumph, my work with this glorious edifice, and have united Hell and this world into one realm, one continent easy of access from one part to another. Therefore, while I descend easily through the realm of darkness, along this road of yours, to rejoin my colleagues, to acquaint them with news of my success, and to rejoice in their company—do you, by this other way, descend right down into Paradise ? Dwell and reign there in happiness and thence exercise your sovereignty over earth and air and chiefly over man, who has been declared sole sovereign over all. Make

There dwell and reign in bliss ; thence on the Earth
Dominion exercise and in the air
Chiefly on Man, sole lord of all declared ;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on Earth, of matchless might
Issuing from me : on your joint vigour now
My hold of this new kingdom all depends,
Through Sin to Death exposed by my exploit.
If your joint power prevail, the affairs of Hell
No detriment need fear ; go, and be strong."

## IV. Satan's return to Hell : the fate that overtakes him and his followers.

So saying, he dismissed them ; they with speed
Their course through thickest constellations held,
Spreading their bane ; the blasted stars looked wan,
And planets, planet-struck, real eclipse

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man your slave first and kill him then. I send you as my substitutes and invest you with plenitude of power, with matchless might proceeding from me. On your combined strength depends now my hold upon this kingdom—a kingdom which, through my exploit, has been exposed to Sin and Death. If your strength prevails, then the affairs of Hell will suffer no check. Therefore, go forth and flourish."

ll. 410—459. [Satan's sudden re-appearance among his assembled followers.]

Thus saying, Satan parted from his offspring ; and they held on their way through thick-clustering groups of stars, spreading the contagion of their sin. The stars sin-blasted (withered by the cantagion of the sin which Sin and Death were spreading) looked wan ; and the planets, planet-struck, (struck by the evil influence emanating from Sin and Death) then first suffered real eclipse.

Then suffered. The other way Satan went down
The causey to Hell-gate ; on either side
Disparted Choas over-built exclaimed,
And with rebounding surge the bars assailed,
That scorned his indignation. Through the gate,
Wide open and unguarded, Satan passed,
And all about found desolate ; for those
Appointed to sit there had left their charge,
Flown to the upper World ; the rest were all
Far to the inland retired, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion called
Of that bright star to Satan paragoned ;
There kept their watch the legions, while the Grand

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Meanwhile, following the other path, Satan descended by the embankment leading to Hell gate. Chaos, disparted and over-built, (cut across and spanned by the bridge) beat and dashed with impetuous fury against the huge abutments of the bridge (as if resenting the insult that had been put upon him) ; but they scorned his wrath (and defied his assault.) Satan passed in unchallanged through the gate which stood unguarded and wide-open, and found that the whole region was desolate and forlorn ; for those who had been appointed to keep watch at the gates (viz. Sin and Death) had flown to the upper air, while others (sentinel-squadrons from among the rebel host) had retreated far to the inland and had taken their station about the walls of Pandemonium—the proud seat and city of Lucifer—such being the name given to Satan in allusion to the bright morning star to which he was likened. There—viz. outside the walls—the common host kept watch, while, inside the Hall,

In council sat, solicitous what chance
Might intercept their Emperor sent ; so he
Departing gave command, and they observed.
As when the Tartar from his Russian foe,
By Astracan, over the snowy plains
Retires, or Bactrian Sophi, from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen : so these, the late
Heaven-banished host, left desert utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis, and now expecting
Each hour their great adventurer from the search
Of foreign worlds. He through the midst unmarked,

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the greater angels held council—anxiously debating as to what accident might detain their emperor so long. This division of work (viz. that some should keep watch while the rest sat in Council) was according to Satan's command at parting. And they obeyed it faithfully. As the Tartars, fleeing from before their Russian foe, retire by Astracan over the snowy plain ; or as the Bactrain Sofi, retreating from before the approach of the Turkish host, waste all the region beyond Aladule as they retire towards Tauris and Casbeen* ; even so, the rebel angels—recently banished from Heaven—had abandoned the outskirts of Hell and had retreated to the interior, stationing themselves in careful watch round the Metropolis and hourly expecting the return of their great emperor from his exploration of new worlds. But (though they were watching anxiously for his return) he, disguising himself as a common

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* The point is this : The Turks and Tartars forsake the outskirts of their territories when pursued by the foe. Even so, the followers of Satan had deserted their outpost, and, retreating behind, had stationed themselves round the walls of the Metropolis.

In show plebeian Angel militant
Of lowest order, passed ; and, from the door
Of that Plutonian hall, invisible
Ascended his high throne which, under state
Of richest texture spread, at the upper end
Was placed in regal lustre. Down a while
He sat, and round about him saw unseen.
At last, as from a cloud, his fulgent head
And shape star-bright appeared, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter. All amazed
At that so sudden blaze, the Stygian throng
Bent their aspect, and whom they wished beheld,
Their mighty Chief returned : loud was the acclaim.
Forth rushed in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulant approached him, who with hand
Silence, and with these words attention, won :

soldier of the ranks, passed unnoticed through their lines and ascended, still invisible, the high throne placed at the other end of the hall and over which was spread a canopy of the richest texture. For a while he remained quietly seated in the throne and gazed about —himself unseen. At last, suddenly, as from behind a mass of clouds, appeared his radiant head and his shape, bright like the stars or even brighter still—either clad with such glory as God still permitted him to wear or with false glitter merely. The infernal host, taken aback at the sudden blaze of Satan's glory, bent their faces and beheld him whom they had been wishing to see. Loud was the general acclamation : even the great consulting peers—roused from their deep deliberation—rushed forth to congratulate him with joy, while the chief himself, commanding silence with gesture of outstretched hand, claimed the attention of his audience with these words :

"Thrones, Dominations, Princedoms, Virtues, Powers !
For in possession such, not only of right,
I call ye, and declare ye now, returned,
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant ! Now possess,
As lords, a spacious World, to our native Heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffered, with what pain
Voyaged the unreal, vast, unbounded Deep
Of horrible confusion, over which
By Sin and Death a broad way now is paved,

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"Thrones, Dominations, Princedoms, Virtues, Powers—for I call you by these titles not simply because you are entitled to them of right but because they are yours by virtue of actual possession : I declare that I have returned from my mission successful beyond all hope and shall lead you out in triumph from this infernal pit —hateful, accursed, a house of misery and the dungeon appointed for our punishment. Possess now for your very own a spacious world, little inferior to God's and achieved by me with great peril and adventure. It would be long and tedious to tell what I have done ; how I have suffered ; how I travelled with pain and sorrow through that vast, unbounded deep of horrible confusion over which now a broad and beaten path-way has been erected by

To expedite your glorious march ; but I
Toiled out my uncouth passage, forced to ride
The untractable Abyss, plunged in the womb
Of unoriginal Night and Chaos wild,
That, Jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme ; thence how I found
The new-created World, which fame in Heaven
Long had foretold, a fabric wonderful,
Of absolute perfection ; therein Man
Placed in a Paradise, by our exile
Made happy. Him by fraud I have seduced
From his Creator, and, the more to increase
Your wonder, with an apple ! He, thereat

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Sin and Death to facilitate your journey but through which I had to carve out my way, alone and unaided ; how I had to ride alone this unvoyageable abyss which refused to be crossed ; how I plunged into the deep recesses of Night* and Chaos—who, jealous in guarding their secrets, fiercely opposed my journey and protested with loud clamour that Fate (and not I) was supreme† ; how, ascending thence, I found this new-created world, about which there had long been a rumour in Heaven and which was a wonderful fabric, of absolute perfection ; and lastly how, there, I found man —placed in the garden of Eden and made happy by our exile. Him —this Man—I have succeeded in seducing from his maker ; and, what is more wonderful, I have done it with an apple. God being offended thereat hath done—what do you think he has done ? He has

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* Night is called 'unoriginal' in the sense that it is the oldest of things.

† The idea is this ; Fate was supreme and her dispositions had to be obeyed ; and hence Satan's journey through Chaos—a region which had never been crossed before—was in the nature of a defiance of Fate

Offended—worth your laughter!—hath given up
Both his beloved Man and all his World
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have ruled.
True is, me also he hath judged, or rather
Me not, but the brute serpent, in whose shape
Man I deceived: that which to me belongs
Is enmity, which he will put between
Me and mankind; I am to bruise his heel;
His seed—when is not set—shall bruise my head:
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have the account
Of my performance; what remains, ye Gods,
But up and enter now into full bliss?"

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given man and his beloved world as a prey to Sin and Death—which means to us: and thus we, without any hazard, labour or danger to ourselves, have got all this world to roam and dwell therein and have acquired soverignty even over man who was to have been sovereign over all. It is indeed true that I also have been judged—or rather, not I but the serpent in whose shape I deceived man; but the punishment inflicted upon me is only this that perpetual enmity has been fixed between me and man. I am to bruise man's heel and his offspring is to bruise my head;—but no date has been fixed even for this. Besides, who would not purchase a world with a bruise, yea, or with a higher price still? And now, I have given you a full account of my achievement. What remains for you, ye gods, but to be up and to enter into the enjoyment of full bliss?"

**ll. 504-584. [The hideous transformation that overtakes Satan and his followers.]**

So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear ; when, contrary, he hears,
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn. He wondered, but not long
Had leisure, wondering at himself now more ;
His visage drawn he felt to sharp and spare,
His arm clung to his ribs, his legs entwining
Each other, till, supplanted, down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain ; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom. He would have spoke,

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Having said this much, Satan stood for a time expecting that his ears would be greeted by the universal shout of high applause. But he heard, on the contrary, as proceeding from innumerable tongues, a terrible and general sound of hissing—the sound with which people express their contempt. He wondered at this unexpected sound, but had not time to wonder long; for soon he had much more cause to wonder at what was going on within himself. He felt as if his face was being withered and contracted into something narrow and spare, his arms clinging to his sides, and his legs twining and intertwisting with each other so that, losing his balance and foothold, he dropped down—a manifest serpent, huge of size, creeping upon his belly, protesting against this change but protesting in vain. A power, greater than himself, constrained him now and punished him in the very shape in which he had sinned—just according to the doom pronounced by God. He wanted to speak ;

But hiss for hiss returned with forked tongue
To forked tongue ; for now were all transformed
Alike, to serpents all, as accessories
To his bold riot. Dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters, head and tail,
Scorpion, and asp, and amphisbæna dire,
Cerastes horned, hydrus, and ellops drear,
And dipsas (not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa) ; but still greatest he the midst,
Now dragon grown, larger than whom the sun
Engendered in the Pythian vale on slime,
Huge Python ; and his power no less he seemed
Above the rest still to retain. They all
Him followed, issuing forth to the open field,

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but he found that he could only return hiss for hiss with his cloven (forked) tongue against the forked tongue of his followers ; for now his followers too had all been changed into serpents as having aided him in his bold act of defiance against God. Dreadful was the sound of hissing that echoed through that Hall which was now crowded with asps, scorpions, the terrible amphisbæna, the horned cerastes, the hydrus, ellops, and dipsas and all sorts of large and monstrous serpents with twisted heads and tails. Even the island of Ophiusa or the land wetted with the blood of the Gorgon never swarmed so thick with serpents (as Hell now did). But though there were so many of them, yet Satan was still the biggest of them all—now grown into a dragon huger even than that one, Python, which had been bred from slime in the Pythian vale. And as he was the biggest of all, so he still seemed to retain his power over them as before. They all followed him, issuing out into the open field where

Where all yet left of that revolted rout,
Heaven-fallen, in station stood or just array,
Sublime with expectation when to see
In triumph issuing forth their glorious Chief ;
They saw, but other sight instead, a crowd
Of ugly serpents ! Horror on them fell,
And horrid sympathy ; for what they saw
They felt themselves now changing : down their arms,
Down fell both spear and shield ; down they as fast,
And the dire hiss renewed, and the dire form
Catched by contagion, like in punishment,
As in their crime. Thus was the applause they meant
Turned to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood

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the rest of the rebel host—each keeping guard at his post or all drawn up in just array—stood hanging on the tiptoe of expectation and watching eagerly for their great chief to come out in triumph. They saw him indeed ; but the spectacle that met their sight—a crowd of ugly serpents—was very different from what they expected. Horror fell on them and a sort of horrible similarity in punishment, for they felt that they themselves were changing into what they saw before them. Their arms dropped down ; their spears and shields fell from their hands ; and they themselves fell down just as quickly—joining in the universal sound of hissing, and catching by a sort of contagion, as it were, the hateful serpent-form which they saw in others—the whole crowd being equal in punishment just as they were equal also in guilt. Thus, what they meant for applause was turned into the opprobrious sound of hissing and what they meant for triumph was turned into shame flung upon themselves from

A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Used by the Tempter. On that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame;
Yet, parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rolled in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curled Megæra. Greedily they plucked
The fruitage fair to sight, like that which grew

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their own mouth. Near to them, there stood a grove which had grown up simultaneously with the change effected in their person —such being the will of Him who reigns above! And to intensify their misery, this grove was laden with fair fruit like to that which grew in Paradise and which had been used by Satan as bait for tempting Eve. At that strange and sudden sight (viz. the sudden appearance of the grove) they now gazed earnestly and long, imagining that for the one forbidden tree which grew in Eden there had sprung up a thousand here to bring ruin and disgrace upon them. (But though they looked upon the tree with suspicion) yet, being devoured with hunger and burning thirst —hunger and thirst which were unreal and which had been sent only to cause them misery—they could not refrain but crawled along over the voluminous folds (coils) of their bodies, and, climbing up the branches of the tree, clustered there more thickly than the serpents which clustered round the locks of Megæra. Greedily they plucked at the fruits which were as fair to sight as

Near that bituminous lake where Sodom flamed ;
This, more delusive, not the touch, but taste
Deceived ; they fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which the offended taste
With spattering noise rejected. Oft they assayed,
Hunger and thirst constraining ; drugged as oft,
With hatefulest disrelish writhed their jaws,
With soot and cinders filled ; so oft they fell
Into the same illusion, not as Man
Whom they triumphed once lapsed. Thus were they plagued
And worn with famine long, and ceaseless hiss,
Till their lost shape, permitted, they resumed ;
Yearly enjoined, some say, to undergo

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those that grew near the Sea upon the banks of which stood and perished the wicked city of Sodom. Only these apples of Hell —more delusive even than those others—deceived not the touch but the sense of taste,—so that the rebel angels, fondly hoping to allay their thirst, chewed fruits which turned into ashes in their mouth and then had to be rejected by the offended taste with spluttering noise. Hateful as was the experience, they were compelled by hunger and thirst to repeat the attempt ; and as often as they did so, they were nauseated by the bitter taste of the fruits and, choked with soot and cinder, writhed their jaws with bitter disrelish. Thus, unlike man over whom they sought to triumph and who fell only once, they fell into the same delusion over and over again : and so they were totured long with starvation and with the sound of hissing till, by the grace of God, they were permitted to resume their lost shape. But some say that this penance is imposed annually upon them and that, every year, for a certain number of days, they have to go through this humiliating experience in order that their pride and joy over man's seduction may be

This annual humbling certain numbered days,
To dash their pride, and joy Man seduced.
However, some tradition they dispersed
Among the heathen of their purchase got,
And fabled how the Serpent, whom they called
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.
Meanwhile in Paradise the Hellish pair
Too soon arrived; Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her Death,
Close following pace for pace, not mounted yet
On his pale horse; to whom Sin thus began:

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chastened and checked. But however that may be, they must have circulated among the heathen some tradition about their so-called success on earth and must have spread the fable that the serpent (whom they called Ophion) together with Eurynome (meant to stand for Eve) had been the first to hold sway over Olympus, whence they were driven by Saturn and Ops 'ere yet Dictæan Jove was born.'

ll. 585-609. [Meanwhile Sin and Death arrive in Hell. Conversation between the pair.]

Meanwhile, the Hellish pair had arrived in Paradise all too soon. Sin was already there in spirit and force (viz. ever since man had committed his act of rebellion against God); but henceforth, she was to be present there in her very body and to dwell as a permanent inhabitant while Death followed her close, travelling pace for pace but as yet not mounted on his pale horse. And Sin thus addressed her speech to Death:

"Second of Satan sprung, all-conquering Death !
What think'st thou of our empire now, though earned
With travail difficult ? not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded and thyself half-starved ?"
Whom thus the Sin-born Monster answered soon :
"To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven ;
There best, where most with ravin I may meet ;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound corpse."
To whom the incestuous Mother thus replied :
"Thou therefore on these herbs, and fruits, and flowers,
Feed first ; on each beast next, and fish, and fowl,
No homely morsels ; and whatever thing

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"All-conquering Death, second descendant of Satan, what think you now of our empire—though we have had to acquire it with pain and travail ? Is it not far better to be here than always to be sitting at watch at the gate-way of Hell—nameles and powerless both, and thyself half-starved for want of food ?"

And the monstrous offspring of Sin thus replied to his mother : "Hell, Paradise and Heaven—all alike are equal to me who am pining always with quenchless hunger. There only am I at my best where I may most meet with food. And though there is plenty of food here, yet it seems all too little to fill my huge stomach—to fill this vast and empty skeleton which is my body."

And the incestuous mother thus replied to her son : "Then feed first upon these herbs, fruits and flowers ; feed next upon all beasts, fishes, and fowls—food which is by no means to be despised ; and devour without sparing all things that may be struck down

The scythe of Time mows down devour unspared ;
Till I Man residing, through the race,
His thoughts his looks, words, actions, all infe
And season him thy last and sweetest prey."

### V. The Son's ultimate victory over Satan foretold : changes in the Elements.

This said, they both betook them several ways,
Both to destroy, or unimortal make
All kinds, and for destruction to mature
Sooner or later ; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders uttered thus his voice :
"See with what heat these dogs of Hell advance
To waste and havoc yonder World, which I

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by time. Last, entering man, I shall infect the thoughts, looks, words, and actions of the whole generation of mortal beings and will thus prepare him to serve as your sweetest and daintiest morsel of prey."

ll. 610-640. [The scene changes to Heaven. God foretells the ultimate defeat of Satan].

Having said this they hastened by different ways—either to destroy all things or to deprive them of their character of immortality and thus to mature them for death sometime or other. And the Almighty, seeing this from his high throne among the Saints, thus addressed his speech to those bright Orders: "See with what eager fury these hell-hounds are advancing to the destruction of yonder new world which I created

So fair and good created, and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute
Folly to me (so doth the Prince of Hell
And his adherents), that with so much ease
I suffer them to enter and possess
A place so heavenly, and conniving seem
To gratify my scornful enemies,
That laugh, as if transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I called and drew them thither,
My Hell-hounds, to lick up the draff and filth
Which Man's polluting sin with taint hath shed

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fair and good and which I would have still kept in that state—if man, in his folly, had not given admittance there to these wasteful spirits. These malignant creatures impute folly to me—as do Satan and his followers—seeing that I have allowed them to enter and possess this lovely region so easily and that I seem to be conniving at the work of my enemies and to be gratifying their own secret purposes. They (my enemies) laugh—seeming to suppose that I have resolved to abandon this new world and to give it up to their misrule in a fit of sudden petulance. But they know not that it is I who have called them hither and that, as 'Pariah' dogs eat up the filth and refuse of the streets, so these will act as my hell-hounds to eat up all the filth and dirt with which man's sin has encrusted the earth. They will eat up all this filth till, choked and stuffed and well-nigh bursting with their food, one sling from thy victorious arm, O beloved son, will kill both Sin and

On what was pure ; till, crammed and gordged, nigh burst
Wit sucked and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last,
Through Chaos hurled, obstruct the mouth of Hell
For ever, and seal up his ravenons jaws.
Then Heaven and Earth, renewed, shall be made pure
To sanctity that shall receive no stain :
Till then the curse pronounced on both precedes."
He ended, and the Heavenly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung : "Just are thy ways,
Righteous are thy decress on all thy works ;

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Death and even the Grave ;—and these three, being flung through Chaos, will obstruct and close up the hungry mouth of Hell. And when these have been killed, Heaven and Earth will be created anew and will be made pure to the point of utmost holiness so that they will be incapable of receiving further stain. But till these things are achieved, the curse pronounced upon man will endure."*

ll. 641—719. (Changes produced in the nature and disposition of the elements].

God ended ; and the Heavenly audience raised in his honour a song of thanks and praise—a song which, from the multitude that joined in the burden, sounded like the voice of many waters. (First, addressing God, they sang)—'Thy ways are just and the judgment which you have pronounced upon things—that also is just.

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* In other words, the curse pronunced upon man will wear out its destined course till these miracles are accomplished—i.e. till Sin and Death are killed, Heaven and Earth are recreated &c. &c,

Who can extenuate thee ?" Next, to the Son,
Destined restorer of mankind, by whom
New Heaven and Earth shall to the ages rise,
Or down from Heaven descend. Such was their song,
While the creator, calling forth by name
His mighty Angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scare tolerable, and from the north to call
Decrepit winter. from the south to bring
Solstitial summer's heat. To the blane moon
Her office they prescribed ; to the other five
Their planetary motions and aspects,

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Who is there that will venture to make light of thy glory ?" Next they turned to the Son—(hailing him as) the divine redeemer of the human race who would create new Heaven and Earth—either raising it from the womb of the ages or bringing it down from Heaven. Such was the burden of their song, while the Creator—calling upon the chief angels by name—allotted to each the work that was best suited to the nature of things. The Sun, first, had God's command so to move and shine as, henceforth, to affect the earth with unbearable extremes of cold and heat : and also to call out bleak winter from the North and from the South to bring out Solstitial summer's heat. To the pale moon also, God's angels prescribed her separate function ; and the other five planets too were instructed by them how to assume such relative positions—whether trine,

In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign ; and taught the fixed
Their influence malignant when to shower ;
Which of them rising with the sun, or falling,
Should prove tempestuous. To the winds they set
Their corners, when with bluster to confound
Sea, air and shore ; the thunder when to roll
With terror through the dark aerial hall.
Some say he bid his Angles turn askance
The poles of Earth twice ten degrees and more
From the sun's axle ; they with labour pushed
Oblique the centric globe : some say the sun
Was bid turn reins from the equinoctial road

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square, sextile or opposite—as might be most injurious for man and also how to combine so as to bring down evil upon mankind. And like the planetary bodies, the fixed stars also were taught how to shower malignant influence over the earth—whether at sunrise or sunset. They taught the winds about the quarters from which they were to blow and confound sea, earth and air with their noisy and tempestuous uproar ; and they taught also when to roll with most fearsome effect through the dark chambers of the sky. Some say that God bade the angels turn askew the poles of the earth so that the earth's axis might cross the Sun's, obliquely, at an angle of more than 20 degrees ; and that (accordingly) these angels pushed aside the 'centric' globe so as to place it oblique with reference to the sun. But according to others, it was the Sun (and not the earth) which was asked to turn aside by a like distant breadth (i. e. by a distance of 23½ degrees) from the equinoctial road to Taurus—Taurus with its group of the Pleiads—

Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the Tropic Crab ; thence down amain
By Leo and the Virgin and the Scales,
As deep as Capricorn ; to bring in change
Of seasons to each clime : else had the spring
Perpetual smiled on Earth with vernant flowers,
Equal in days and nights, except io those
Beyond the polar circles ; to them day
Had unbenighted shone, while the low sun,
To recompense his distance; in their sight
Had rounded still the horizon, and not known
Or east or west ; which had forbid the snow
From cold Estotiland, and south as far

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and thence, by way of *Castor* and *Pollux*, to pass on to the sign of the Crab in the Tropic of Cañcer, and from there again, by way of *Leo* and *Virgo* and *Libra*, to descend as far down as Capricorn. And the Sun was made to assume this change of position to introduce changes of season in the various regions of the earth. Otherwise (viz. but for this change of position) Spring with its (blessing of) vernal flowers and days and nights of equal length (and not unequal as now) would have reigned perpetual on earth over all except those dwelling beyond the Polar regions.' For these latter, there would have been no night ; while th. Sun, though not climbing very high, would have hovered perpetually near the horizon, not knowing either East or West. And if this had been so—i.e. if the Sun had rounded perpetually in the horizon, then there would have been no snow in the Polar regions (such as we know now ) ; and thus we would have been spared those keen blasts of cold wind which visit us now from Estotiland in the North and from beyond Magellan in the

Beneath Magellon. At that tasted fruit
The sun, as from Thyestean banquet, turned
His course intended : else how had the World
Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat ?
These changes in the heavens, though slow, produced
Like change on sea and land, sideral blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent. Now from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, armed with ice
And snow and hail and stormy gust and flaw,

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South. But at the tasting of that fruit the sun turned aside from his intended path, just as he would do so again at a later period at sight of the Thyestean banquet ; for if it is said that he did not thus turn aside ( if it is contented that the Sun's position is the same now as it ever was)—then in those early days, when men still were sinless, how did the world succeed in avoiding the extremes of cold and heat ? *

The changes thus effected in Heaven and the planetary bodies produced, though slowly, corresponding changes on sea and land : —they produced mists and vapours : they caused noxious influences to rain from the stars : and they induced hot, corrupt and poisonous emanations to exhale from the earth. Thus, now, from the far North ( from Canada and Siberia ), the Northerly winds ( *Boreas*, *Cæcias*, *Argestes* and *Thrascias* ) bursting from their chambers of brass and armed with snow, ice, and stormy hail began to rend and overwhelm seas and woods with

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* The idea is this : We know that, in those early days, there were no extremes of cold and heat. But how could this have been so unless the Sun's position had been different in those days ?

Boreas and Cæcias and Argestes loud
And Thrascias rend the woods and seas upturn;
With adverse blasts upturns them from the south
Notus and Afer black with thundrous clouds
From Serraliona; thwart of these, as fierce
Forth rush the Levant and the Ponet winds,
Eurus and Zephyr with their lateral noise,
Sirocco, and Libecchio. Thus began
Outrage from lifeless thing; but Discord first,
Daughter of Sin, among the irrational
Death introduced through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving
Devoured each other; nor stood much in awe

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their fury. From the opposite direction, from Serraliona in the far South, came the Southerly winds (*Notus* and *Afer*) charged with black thunder-clouds; while the Eastern and Western winds (*Eurus* and *Zephyr*) with their tributaries (*Sirocco* and *Libecchio*) began to blow with fierce impetuosity across these contrary currents from North and South. Thus, it was with lifeless things that (the new era of) violence first began; while among (living but) irrational things, Discord, daughter of Sin, introduced the spirit of fierce ill-will and thus led on to the introduction of Death. Now beast began warring with beast, fowl with fowl, and fish with fish. Leaving their former habit of grazing upon herbs, these creatures began devouring one another; nor did they stand in much fear of man but either fled from his presence or with grim countenance glared on him as he passed. These were the miseries growing from outside; and Adam saw

Of Man, but fled him, or with countenance grim
Glared on him passing. These were from without
The growing miseries, which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandoned, but worse felt within,
And, in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:

### VI. Man's penitence and sorrow.

"O miserable of happy! is this the end
Of this new glorious World, and me so late
The glory of that glory? who now, become
Accursed of blessed, hide me from the face
Of God, whom to behold was then my highth
Of happiness! Yet well, if here, would end
The misery; I deserved it, and would bear
My own deservings; but this will not serve:

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them in part though he had hid himself in the gloomiest shade and had quite given himself up to sorrow. But he felt worse tortures in his own heart; and, being lost in a sea of grief, began thus to disburden his heart of its weight of sorrow.

ll. 720—844. [Adam's soliloquy. Beginning with despair and wild accusation of God's injustice, he passes on to a mood of utter self-pity and remorse.]

"O me! (as) miserable now as I was happy erstwhile! Is this the end of this glorious new world and of me who, till lately, was the crown and consummation of all this glory? But, grown accursed as I was blessed before, I now hide myself from the face of God—that face which, erewhile, it was my height of happiness to behold. Yet, it would be well if all my misery could be ended here, (viz. by death). I have deserved this punishment and would submit to it with patient resignation. But I am afraid that

All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, 'Increase and multiply';
Now death to hear! for what can I increase
Or multiply, but curses on my head?
Who, of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? 'Ill fare our Ancestor impure!
For this we may thank Adam!' but his thanks
Shall be the execration; so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,

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this will not suffice (in other words that mere death will not be sufficient punishment for me) Rather I shall propagate my curse (extend the sphere and circle of my curse) upon all that I eat or drink or bring forth. The command to increase and multiply (i.e. to bring forth children) was once heard joyfully by me: but now it is (torture like) death to hear (or think of) this command, for I can increase or multiply nothing but curses upon my head." In the ages to come, who is there but must curse me as the author of all the evil that rests upon his head (i.e. the punishment of death to which he has been subjected through me)? He will say: "May our impure ancestor he cursed*! For this and this (naming their miseries) we may thank Adam alone!" But these 'thanks' of his will be nothing but curses. And so, besides the curse which is properly my own (the curse which I have brought upon myself by sin), other curses, flowing forth

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* The idea is this: 'If I bring forth children, they also will be subject to death through my sin; and when they think of this punishment, they will curse me as the origin of their misery. Thus, by bringing forth children, I shall only multiply curses upon myself.'

On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mould me Man? did I solicit thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I received, unable to perform

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from me (i.e. due on account of the sins of my successors), will recoil upon my head with a fierce, backward jar and will light heavily † but deservedly upon me as upon their natural focus and centre.

[Here, there is a sudden change in the character in the soliloquy. From despair, Adam passes on to blame the creator.]

"But if these lasting woes are the penalty which I have to pay for the short-lived delights of Paradise (if I must get these permanent woes in exchange for my short-lived pleasures in Paradise,) then I must say that the joys of Paradise have had to be purchased at a heavy price. Did I request thee, O Maker, to create me out of clay? Did I solicit you to promote me from the darkness of non-existence and place me in this happy garden? As I was not a consenting party to my birth (as my will did not co-operate in the act which brought me forth), it would be but just and right to destroy me altogether when I am anxious to resign and give back the gift of life to God—a gift which came to me unsought and the hard condition of which I am unable to perform.* But (truly) thy justice seems inexplicable; else, why have you added the consci-

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† Mark the pun in 'light-heavy'—a sort of lumbering pleasantry of which Milton was very fond.

Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes ? inexplicable
Thy justice seems. Yet, to say truth, too late
I thus contest ; then should have been refused
Those terms whatever, when they were proposed.
Thou didst accept them : wilt thou enjoy the good,
Then cavil the conditions ? And though God

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ousness of endless woes to come to that loss of life which, by itself, is sufficient penalty ? Yet, to confess the truth, it is now too late for me to be disputing thy justice ; for, if I thought the bargain unjust, I should have refused the conditions even when they were proposed first. But I accepted them then ; and is it for me to cavil at the conditions now, after I have enjoyed the benefits of the bargain ? (Besides,) if god created me without

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*Mark the accent of fierce sarcasm in this portion of Adam's speech. "Existence is a superfluous blessing with which I have been loaded by God. It came to me unsought and its conditions are too hard for me to perform. It would be but just and proper, therefore, that God should permit me to resign this burdensome gift as I am anxious to do."——Existence in Adam's view of the matter, was in the nature of an *onerous gift* as lawyers would call it. Now, in Law, no one is *compelled* to accept an onerous gift or bequest. But, in this matter, God is more unconscionable than the Indian Civil Law.—(*a*) He gives us a gift we did not want.

(*b*) He saddles the gift with conditions which we can't perform.

(*c*) And then he punishes us for failing to perform these conditions.

Made thee without thy leave, what if thy son
'Prove disobedient, and, reproved, retort,
'Wherefore didst thou beget me? I sought it not!'
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was his grace;
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,

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my consent, is that any justification for my sin? If my son proves disobedient, and, being reproved, retorts by asking why I begat him since he did not seek it—would I admit that as a valid excuse for his disobedience? And yet the human child is not *created* by his father but is the issue of natural necessity; (and thus the excuse that is invalid from the human child to its father is still less valid from man to his creator.) Man was made with the express purpose of rendering service to God and his reward was to be entirely at God's discretion; and such being the case, God is perfectly justified in inflicting upon you what punishment he likes.

[Adam now passes on to the third branch of his discourse. He no longer quarrels with god's justice but prays that death might come soon.]

"I admit that all this is so; I admit that god's justice is

That dust I am, and shall to dust return.
O welcome hour whenever! Why delays
His hand to execute what his decree
Fixed on this day? Why do I overlive?
Why am I mocked with death, and lengthened out
To deathless pain? How gladly would I meet
Mortality, my sentence, and be earth
Insensible! how glad would lay me down
As in my mother's lap! There I should rest
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me and to my offspring would torment me

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fair and that I am dust and shall return to dust; in fact I shall welcome the hour of such return to dust whenever it may come. But I ask one question—why does God delay to execute upon me the sentence that had been fixed for this day? Why do I survive my hour of death? why am I deluded with the mere prospect of death? and why are my days lengthened out and made to suffer endless misery? How gladly would I not meet death and be reduced again to dust! How gladly would I not sink back into earth as into my mother's lap! There shall sleep secure and find eternal rest; there, his dreadful voice will thunder no more in my ears; and there, no fear of worse punishment to fall upon me or my children will torment me any more. Yet one doubt haunts me

With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die ;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod ; then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death ? O thought
Horrid, if true ! Yet why ? It was but breath
Of life that sinned ; what dies but what had life
And sin ? the body properly hath neither.
All of me then shall die : let this appease
The doubt, since haman reach no further knows.
For though the Lord of all be infinite,
Is his wrath also ? Be it, Man is not so,

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still—the doubt, that I may not perish wholly, that the pure spirit which God has breathed into man may not be destroyed altogether when this earthly body is killed. If that is so (if the spirit cannot wholly perish), then perhaps I shall have to drag out an eternity of miserable existence—or in the grave or in some other place equally miserable. O horrible thought if this is true ! Yet, why must it be so ? (In other words, why must the spirit be immortal ?) It was the spirit that sinned ; and it is only that which lives and is capable of committing sin which can die : and the body, properly speaking, neither lives nor can commit sin. Therefore, all of me must perish (and not the body alone). Let this thought (this consolation) satisfy my doubt, since it is not possible for human intellect to know any further. Again, though God is infinite, is his wrath also infinite ? And even if god's wrath be infinite, man is but finite, doomed to be mortal. And how can God exercise unlimited

But mortal doomed. How can he exercise
Wrath without end on Man, whom death must end?
Can he make deathless death? That were to make
Strange contradiction; which to God himself
Impossible is held, as argument
Of weakness, not of power. Will he draw out,
For anger's sake, finite to infinite
In punished Man, to satisfy his rigour
Satisfied never? That were to extend
His sentence beyond dust and Nature's law;
By which all causes else according still
To the reception of their matter act,

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wrath upon man who is limited by death?* Can he make death which does not die? That would involve a strange self-contradiction† and as such would be impossible to God; for self-contradition implies weakness and not strength. Will he then convert finitude into infinity in the case of punished man to satisfy his quenchless and limitless wrath? That would be to protract the duration of his punishment beyond the limits of man's life against the laws of nature; for, according to nature's law, causes act in proportion to

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* Adam is arguing against the idea of eternal punishment; and his argument may be thus indicated. 'The quantity of a force must be measured by the object upon which the force may be exercised. Now, God's wrath may be infinite; but man is finite; and therefore the infinitude of god's wrath must be measured by the limited extent of man's mortality. Hence man's punishment cannot be eternal.'

† The whole argument proceeds upon the assumption that God is determined to make man's punishment eternal. And Adam is adducing all sorts of reasons to prove that this cannot be so—that the idea of eternal punishment is self-contradictory, that it is repugnant to man's nature and so on.

Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me and without me, and so last
To perpetuity——Ay me! that fear
Comes thundering back with dreadful revolution
On my defenceless head! Both Death and I
Am found eternal, and incorporate both:
Nor I on my part single; in me all
Posterity stands cursed. Fair patrimony
That I must leave ye, sons! Oh, were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless

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the quantity of the object upon which they are exercised and not in proportion to their own force. (But hitherto I have proceeded upon the assumption that death involves one single stroke and act.) Suppose, however, that death means not one stroke of agony but a period of endless misery stretching from this day onward—misery which I have begun already to feel both within me and without and which will continue through all eternity. Alas! that fear (viz. that death may mean not a single momentary act but an agony drawn out through the ages) comes rebounding fearfully back upon my head, and against that I have no remedy. It is found then that I and Death are both eternal; that we shall grow incorporate into the essence of each other; that I shall not be able to live singly by myself; and that all my posterity will stand accursed in me. This (viz. death) surely is a fair heritage that I must leave you, my Sons! O, how I wish I myself could consume it wholly and leave no portion of it to you! Thus disinherited (i. e. deprived of the heritage of

Me, now your curse! Ah, why should all mankind,
For one man's fault, thus guiltless be condemned,
If guiltless? But from me what can proceed
But all corrupt, both mind and will depraved
Not to do only, but to will the same
With me? How can they then acquitted stand
In sight of God? Him, after all disputes,
Forced I absolve; all my evasions vain
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due;

death) how would you bless me, who am now the object of your curses! Ah, why should all mankind—guiltless, if indeed they are guiltless—be condemned for one man's fault? But those who proceed from me—how can they be aught else but wholly corrupt?*—corrupt both in mind and will, not only doing what I do but also *willing* in the same way that I have willed? Then, (seeing that they are bound to be guilty) how can they stand acquitted of blame in the judgment of God? Thus, after all my self-questioning, I am bound to absolve God. All my evasions, equivocations and sophistical reasoning lead me still to the conclusion that it is I only who am the guilty party. First and last, all the blame rests deservedly on me and me alone as the sole source and origin of all corruption. And as the blame rests upon me, might God's wrath and judgment

* A new doubt here enters Adam's mind. Hitherto he was blaming God on the assumption that mankind was innocent and that therefore it was unjust to punish all the race for one man's fault. But now he asks—'can innocence proceed from *me* who am the source of all guilt'?

So might the wrath ! Fond wish ! couldst thou support
That burden, heavier than the Earth to bear ;
Than all the World much heavier, though divided
With that bad woman ? Thus, what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future ;
To Satan only like, both crime and doom.
O Conscience ! into what abyss of fears
And horrors hast thou driven me ; out of which
I find no way, from deep to deeper plunged !"

also do so ! But the wish is foolish. For if all the blame rested upon me, could I support a burden which is heavier than all earth, heavier than all the world—even if that bad woman came to share the burden with me ? Thus, what I desire, (viz. that the whole punishment may light upon me) and what I fear (viz. that I may die)—both alike destroy my hope of safety and prove that I am miserable beyond any that was in the past and any that will be in future—alike only to Satan both in the extent of my guilt and the gravity of my punishment. O Conscience, how have you (with your pitiless questionings) driven me into a very abyss of fear and horror—an abyss whence I find no escape and where I am ever plunged into deeper depths of misery !" †

ll. 845—865. [Adam's lamentation continued : Eve approaches him with a view to offer consolation.]

† In the notes, I have explained conscience as consciousness of guilt : but it will be best to revise the 'notes' in the light of what I say here.—'Conscience—perception of what is just and proper—will not allow me to escape self-condemnation by any juggling or equivocation : it has revealed to me the full extent of my guilt. And as I think of my crime, I am ever plunged from deep to deeper depths of misery.'

Thus Adam to himself lamented loud
Through the still night, not now, as ere Man fell,
Wholesome and cool and mild, but with black air
Accompanied, with damps and dreadful gloom ;
Which to his evil conscience represented
All things with double terror. On the ground
Outstretched he lay, on the cold ground, and oft
Cursed his creation ; Death as oft accused
Of tardy execution, since denounced
The day of his offence. "Why comes not Death,"
Said he, "with one thrice-acceptable stroke
To end me ? Shall Truth fail to keep her word,
Justice divine not hasten to be just ?
But Death comes not at call ; Justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers !

Thus Adam continued lamenting all through that still night—which was no longer cold, mild and wholesome as it had been before man's fall but was charged with damp pestilential vapour and accompained by dreadful gloom ; and to the evil conscience of Adam this unwonted darkness seemed to invest all things with a double terror. He lay stretched out on the damp ground and often cursed the fact of his creation. Death also he cursed as often as tardy of execution (long in coming), seeing that it had been denounced to happen on the day of his crime. He said : "Why does not Death come forward to end me at once with one thrice-welcome stroke ? Will Truth fail to be true ? God's justice fail to be just ? But alas ! Death will not come at my call and god's justice will not mend her slow-footed pace in spite of all my prayers and cries. O woods, fountains, hills, dales and groves, only

With other echo late I taught your shades
To answer, and resound far other song."
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assayed,
But her with stern regard he thus repelled :
"Out of my sight, thou serpent ! that name best
Befits thee, with him leagued, thyself as false
And hateful : nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth ; lest that too heavenly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy, had not thy pride

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lately I taught your shades to echo with songs and sonnds, far-other and far different from those that now I raise !" When Eve beheld Adam thus afflicted from where she sat in her loneliness and desolation, she approached near him and sought to assuage his grief with words of tender compassion. But looking sternly upon her face, he sought to repel her thus.

ll. 866—908. [Adam's stern reproof to Eve.]

"Out of my sight, thou serpent ! That name suits you best seeing that you have allied yourself with him and are false and hateful yourself. Nothing is wanting to complete your resemblance to the serpent except that your shape and colour also should grow serpentine and thus reveal the inward deceptiveness of your nature and warn off all creatures from you ; for otherwise, the divine beauty of your form, stretched like a cloak before your deceptiveness, may trap and ensnare people. But for you, I would have still continued happy. But your pride and vanity—longing to be

And wandering vanity, when least was safe,
Rejected my forewarning, and disdained
Not to be trusted, longing to be seen,
Though by the Devil himself, him overweening
To overreach ; but, with the Serpent meeting,
Fooled and beguiled ; by him thou, I by thee,
To trust thee from my side, imagined wise,
Constant, mature, proof against all assaults ;
And uuderstood not all was but a show,
Rather than solid virtue, all but a rib
Crooked by nature—bent, as now appears,
More to the part sinister—from me drawn ;
Well if thrown out, as supernumerary
To my just number found ! Oh, why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last

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seen, though by the Devil, and hoping, presumptuously, to over reach even him—rejected my warning and scorned the thought of not being trusted. And yet (in spite of your over-weening presumption) when you met the devil, you were easily fooled and beguiled. He beguiled you and *you* beguiled me—foolish as I was to trust you away from my side, imagining that you were wise, constant, mature, proof against all temptation, and not understanding that it was all but an empty show with no solid virtue beneath and that in your nature (as in your origin) you were no better than a crooked rib, derived from me and bent towards the left-hand side *; and it would have been better for me if God had utterly thrown away this rib as being superfluous—an addition to the just number of ribs. O why did God, the wise creator, who peopled high Heaven only with masculine creatures—

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* For the pun in the expression see *notes*.

This novelty on Earth, this fair defect
Of Nrture, and not fill the World at once
With men, as Angels, without feminine ;
Or find some other way to generate
Mankind ? This mischief had not then befallen,
And more that shall befall—innumerable
Disturbances on Earth through female snares,
And strait conjunction with this sex. For either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake ;
Or whom he wishes most shall seldom gain,
Through her perverseness, but shall see her gained
By a far worse, or, if she love, withheld
By parents ; or his happiest choice too late
Shall meet, already linked and wedlock-bound
To a fell adversary, his hate or shame :

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why did he—on earth—create this novelty, this fair defect of nature ? Why did he not rather fill earth like Heaven with masculine creatures alone, without the addition of any feminine ? and why did he not devise some other means of propagating the race than through the medium of women ? Then this misfortune would not have happened on earth together with all the other misfortunes that shall befall—innumerable evils such as will result through female snares and woman's close association with man. (For man will never be happy in his union with woman) : either the mate whom he finds will bring him evil aud misfortune ; or he will never gain the woman whom he wants but will see her won by a creature far unworthier—perhaps through her own perverseness or through the opposition of her parents ; or perhaps he will find at last the woman of his choice but will find her too late when she has been

Which infinite calamity shall cause
To human life, and household peace confound."
He added not, and from her turned ; but Eve,
Not so repulsed, with tears that ceased not flowing,
And tresses all disordered, at his feet
Fell humble, and, embracing them, besought
His peace, and thus proceeded in her plaint :
"Forsake me not thus, Adam ! witness Heaven
What love sincere and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived ! Thy suppliant
I beg, and clasp thy knees ; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress,

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married already and married to an enemy. And all this will cause infinite calamity to mankind and will confound the peace of domestic life"

ll. 909—935 [Eve's humble supplication.]

He spoke no further word and turned from her (as if meaning to abandon her altogether). But Eve would not be repelled thus easily. With tears that ceased not flowing and with hair all disordered she fell humbly at his feet, clasped them in her hand, and then, beseeching his forgiveness, proceeded thus with his plaint :

"Adam, do not foresake me thus. God knows what sincere love and reverence I bear towards you and how I have offended you unknowingly and being deceived myself ! I entreat you as your suppliant and clasp your knees. Do not deprive me of thy gentle looks on which alone I live ; do not deprive me of thy aid and advice which is my only stay and support in this the uttermost extreme of my misfortune. Deserted by you, where can I live ? where fly for

My only strength and stay : forlon of thee,
Whither shall I betake me, where subsist ?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace ; both joining,
As joined in injuries, one enmity
Against a foe by doom express assigned us,
That cruel Serpent. On me exercise not
Thy hatred for this misery befallen ;
On me already lost, me than thyself
More miserable. Both have sinned ; but thou
Against God only ; I against God and thee,
And to the place of judgment will return,
There with my cries importune Heaven, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe,
Me, me only, just object of His ire."

refuge and shelter ? While yet we live—perhaps for not more than an hour now—let there be peace between us—both being joined in a bond of common enmity against one, the cruel serpent, who has been assigned as our enemy by the express judgment of God. Do not hate me for the misery that has befallen you, for I am lost already and am more miserable than thyself. We both have sinned : but you have sinned only against God while I have sinned both against God and yourself. Let us then both return to the place where God pronounced judgment upon us: and let us importune him from there with cries and prayers so that the sentence, wholly removed from you, may light on me, me only, as the sole cause of all your woe and as such the just object of his anger."

ll. 936-965. [Adam's heart is melted : he addresses Eve in terms of gentle admonition.]

She ended weeping ; and her lowly plight,
Immovable till peace obtained from fault
Acknowledged and deplored, in Adam wrought
Commiseration. Soon his heart relented
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconcilement seeking,
His counsel, whom she had displeased, his aid ;
As one disarmed, his anger all he lost,
And thus with peaceful words upraised her soon :
"Unwary, and too desirous, as before
So now, of what thou know'st not, who desir's
The punishment all on thyself ! Alas !
Bear thine own first, ill able to sustain

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She ended weeping ; and her humble plight—from which she would not stir till she had obtained pardon for fault admitted and repented of—wrought compassion in Adam's heart. Soon his heart relented towards her who had so lately been his life and sole source of delight and who now lay at his feet, submissive and in distress, seeking the aid and counsel of him whom she had displeased. As one disarmed, he lost all his anger, and, with peaceful words, thus lifted her from her lowly plight.

"Incautious and inprudent and too desirous of you know not what—seeing that you desire to take the whole burden of the punishment upon yourself ! Alas, learn first to bear your our own share and you will find that you, who bear so ill the weight of my punishment, are ill able to bear the full burden of God's wrath—that wrath of which as yet you have felt only the least part. If prayers could alter the high judgment of God, I would speed to that place even in

His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailty and infirmer sex forgiven,
To me committed, and by me exposed.
But rise ; let us no more contend, nor blame
Each other, blamed enough elsewhere, but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe ;
Since this day's death denounced, if aught I see,
Will prove no sudden, but a slow-paced evil,
A long day's dying, to augment our pain,
And to our seed ( O hapless seed ! ) derived."

advance of you and would pray louder than yourself that his whole wrath might be visited upon myself and that you, who had been committed to my care and exposed to temptation by me, might be forgiven altogether in consideration of your infirmity and weaker sex. But, arise; do not let us quarrel further or indulge in mutual recrimination seeing that, elsewhere, we shall be blamed enough. Rather, let us try how we may lighten each other's share of punishment by mutual offices of love—for I perceive that the death denounced to take place on this day will not prove a sudden blow but will be a slow and tedious evil—a long drawn-out agony—devised to increase our misery and destined from us to descend to our children."

ll. 966-1005. [Eve proposes a desperate remedy. "Let us live childless, or, if that be impossible, let us court voluntary death."]

Eve, gaining courage from Adam's kindness, replied to him thus :

To whom thus Eve, recovering heart, replied :
"Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate ; nevertheless,
Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,

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"Adam, by sad proof I know that my words can find but little weight with you—seeing that they have been found so misleading (once) and have been so unlucky for the race. Nevertheless, vile as I am, since you have restored me to favour again and since I hope (once more) to recover your love—which is my sole source of joy and delight—living or dying, I shall never conceal from you the thoughts that arise in my unquiet breast—thoughts which tend to some slight alleviation of our extreme misery or even perhaps to an end of them —an end, sharp and sudden yet tolerable as compared with your present misery and hence easier to chose. Miserable it is to be a cause of misery to others—specially when those others are the offspring of our own loins—and to bring into this world a miserable race who, after a wretched life, will fall a prey to the foul monster of Death. If then it is care for our offspring which troubles us most—

Which must be born to certain woe, devoured
By Death at last (and miserable it is
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed World a woeful race,
That after wretched life must be at last
Food for so foul a monster), in thy power
It lies, yet ere conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art, childless remain; so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread;
Then, both our selves and seed at once to free

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offspring who must be born to certain woe and will be devoured at last by death—the remedy lies wholly in our power; and this remedy is to prevent this unhappy race—ere yet they are born—from coming into existence at all. We are childless (now); let us remain childless (always); and thus death will be deprived of his fill of food and will be forced to satisfy his 'ravenous maw' with us two alone. But—loving, looking and conversing as we are—if you find it difficult to abstain from love's sweet embraces, if you find it difficult to be pining away with desire in the very presence of the object of desire while she also will be languishing with equal desire on her part (—a lot which will be scarcely less terrible than death)—then let us make quick work (of our lives) and (by one stroke) free both

From what we fear for both, let us make short,
Let us seek Death, or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy ?"
She ended here, or vehement despair
Broke off the rest ; so much of death her thoughts
Had entertained as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed,
To better hopes his more attentive mind
Labouring had raised, and thus to Eve replied :

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ourselves and our posterity from that which we fear. Let us seek and find out death, and (if he is not found) let us supply his office with our own hands. Since we can destory destruction by destruction (in other words, can baffle death by anticipating death) by choosing the shortest road to death, why do we shudder any longer under the burden of fears from which there seems to be no escape possible except through death ?"

ll. 1006-1096. [Adam disapproves of Eve's suggestion. He prefers to make the best of the present situation, and, in the meantime, to seek God's pardon through prayer and penitence ]

She paused here—either having come to the natural end of her speech or because the excess of her grief prevented further utterance; and her thoughts dwelt so much on death that her cheeks grew pale and bloodless. But such counsel (i. e the counsel of despair which Eve gave) weighed nothing with Adam, who had fixed his mind upon better hopes and who replied thus to Eve. "Eve, your

"Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns ;
But self-destruction therefore sought refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled ; much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay ; rather such acts
Of contumacy will provoke the Highest
To make death, in us live. Then let us seek

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apparent contempt of life and pleasure would seem to suggest that there is is in your nature something more sublime and excellent than what you condemned. But the counsel of self-destruction which you give (and which proceeds from this apparent contempt) refutes that suggestion and implies—not that you despise life and its pleasures but that you are overwhelmed with anguish and regret at thought of their loss Again, if you court death as marking the end and period of our misery and hope thus to avoid the penalty fixed by God, then doubt not but that God has been wiser in devising his measures of vengeance and will not allow his plans to be thus forestalled and defeated. I fear much more that, if we seek to snatch death in this manner, it will not enable us to escape the appointed penalty ; rather, this act of (seeming) disobedience will provoke God still further and will urge him to make death perpetual in us. Then let us seek some safer resolution which seems (already)

Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The Serpent's-head : piteous amends ! unless
Be meant whom I conjecture, our grand foe,
Satan, who in the serpent hath contrived
Against us this deceit. To crush his head
Would be revenge indeed ; which will be lost
By death brought on ourselves, or childless days
Resolved as thou proposest ; so our foe
Shall scape his punishment ordained, and we
Instead shall double ours upon our heads.
No more be mentioned then of violence
Against ourselves, and wilful barrenness,

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to be forming vaguely in my mind—specially when I think of the latter part of our sentence, viz. that your offspring will bruise the serpent's head. This would be a poor return unless by serpent is meant, as I conjecture, our great enemy, Satan, who, in the shape of the serpent, has contrived this deceit against us. It would be worth calling revenge indeed if we could crush his head. But this revenge would be lost, if we committed self-murder or remaind childless all our life, even as you propose : for in that case, our enemy would escape his ordained punishment while ours would be redoubled upon our heads. Then let us talk no more of suicide or of voluntary barrenness, seeing that this shuts out our only hope of escape and savours rather of pride, bitterness, impatience and malice, and of defiance against God and his authority. Let us

That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard and judged,
Without wrath or reviling; we expected
Immediate dissolution which we thought
Was meant by death that day; when, lo! to the
Pains only in child-bearing were foretold,
And bringing forth, soon recompensed with joy,
Fruit of thy womb; on me the curse aslope
Glanced on the ground: with labour I must earn
My bread; what harm? Idleness had been worse;
My labour will sustain me; and, lest cold

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remember how God heard and judged us with mildness and mercy and without a single word of anger and reviling. We expected immediate extinction, thinking that the death which had been denounced to take place on that day could mean nothing less. But instead of extinction, to you were foretold the pangs of conception and child-bearing—pangs soon to be recompensed by the sight of the child of your womb: while as for me, the curse, instead of lighting on me, glanced aside and fell upon the ground—for it was said that I must earn my bread with labour. But what harm is there even if I am compelled to do so? Idleness would have been far worse, while now I shall be sustained by my labour. Besides,

Or heat should injure us, his timely care
Hath, unbesought, provided, and his hands
Clothed us unworthy, pitying while he judged ;
How much more, if we pray him, will his ear
Be open, and his heart to pity incline,
And teach us further by what means to shun
The inclement seasons, rain, ice, hail, and snow !
Which now the sky with various face begins
To show us in this mountain, while the winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading tree ; which bids us seek
Some better shroud, some better warmth to cherish
Our limbs benumbed, ere this diurnal star
Leave cold the night, how we his gathered beams

lest we might be injured by (the extremes of) heat and cold, God, unbesought, hath providied us with timely care ; and unworthy as we are, he has clothed us with his own hands—pitying our weakness even when he judged us for our fault. (And, since he has done so much unsought,) how much more would he not listen to us and look upon us with pity if we offered prayer to him ? Surely, he would teach us also how to shun the inclemencies of the season—rain, hail, snow and ice—such as the sky with its various face begins now to threaten us with, while the winds are blowing damp and cold and are scattering the graceful foliage of the branching trees.

And all this requires that we should, ere the sun sinks and leaves us cold for the night, seek some better cover and some means by which we can warm our benumbed limbs.

Reflected may with matter sere foment,
Or by collision of two bodies grind
The air attrite to fire ; as late the clouds,
Justling or pushed with winds, rude in their shock,
Tine the slant lightning, whose thwart flame driven down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun : such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him ; so as we need not fear
To pass commodiously this life, sustained
By him with many comforts, till we end

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And this we can do either by gathering the reflected beams of the Sun and keeping alive this fire with sere matter or by making the air to kindle into fire by rubbing two bodies against each other —just as lately we found that two clouds, driven by the wind and justling rudely against one another, kindled the crooked lightning. The zig-zag flame of this lightning again—driven down through the trunk of some fir or pine tree—may kindle its gummy bark and send from afar a comfortable light which may compensate for the absence of the Sun.—If we pray and beseech His pardon, God will teach us how to use this fire or to utilize such other remedy as may exist for the evils which have been brought upon us by our own misdeeds. Therefore, we need not doubt but that we shall be allowed to spend this life in comfort and ease, sustained by God with many mercies

In dust, our final rest and native home.
What better can we do, than, to the place
Repairing where he judged us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?"
So spake our father penitent; nor Eve
Felt less remorse. They, forthwith the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confessed

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till we are reduced to dust and find our native home and resting place. Then, what better can we do than betake ourselves to the place where God pronounced judgment upon us, there fall reverent before him, confess our fault and humbly beg his pardon, watering the ground with tears and frequenting the air with sighs—sighs sent up from repentant hearts in taken of sorrow and humilation? Undoudtedly God will relent and turn away his displeasure from us—seeing that, in his look serene, there shone nothing but favour, grace and mercy even when he seemed most angry and severe."

ll. 1097—1104. [Penitence and sorrow on the part of Adam and Eve.]

Our pentient father spoke thus and Eve also felt eqnally remorseful. Forthwith, repairing to the place where God had pronounced judgment upon them, they fell prostrate and reverent before him, confessed their faults humbly and begged His pardon,

Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek.

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watering the ground with tears and frequenting the air with sighs —sighs sent up from contrite hearts in token of genuine sorrow and humble meekness.

# PARADISE LOST

## BOOK XI

## THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them, but first to reveal to Adam future things : Michael's coming down. Adam shows to Eve certain ominous signs ; he discerns Michael's approach ; goes out to meet him : the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits : the Angel leads him up to a high hill ; sets before him in vision what shall happen till the Flood.

# PARADISE LOST

## BOOK XI.

**1. The Son pleads for mercy to man. Michael is sent to banish him from Paradise.**

THUS they, in lowliest plight, repentant stood
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer
Inspired, and winged for Heaven with speedier flight
Than loudest oratory. Yet their port

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**ll. 1—44. [The son intercedes on man's behalf.]**

**Thus they in a mood of utmost humility stood praying and penitent; for the grace of God—descending from the mercy-seat above and meeting man's spirit half-way—had changed their stony (obdurate) hearts into something soft and tender so that they now breathed forth only unutterable sighs—sighs inspired by the true spirit of prayer and hence reaching Heaven more quickly than if they had been aided by the loudest eloquence. Yet their demeanour was not like that of abject suppliants; nor was their petition less**

Not of mean suitors, nor important less
Seemed their petition than when the ancient pair
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drowned, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor missed the way, by envious winds
Blown vagabond or frustrate : in they passed
Dimensionless through heavenly doors ; then, clad
With incense, where the golden altar fumed,
By their great Intercessor, came in sight
Before the Father's throne. Them the glad Son
Presenting thus to intercede began :
"See, Father, what first fruits on Earth are sprung
From thy implanted grace in Man—these sighs

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important than the petition of that other ancient pair, Deucalion and Pyrrah, who yet were less ancient than these and who (once,) to restore the drowned race of men, stood praying devoutly before the temple of Themis. Their prayers did not miss the way, being foiled or blown astray from their proper course by contrary currents of wind. Rather they flew up straight to Heaven ; passed dimensionless through the Heavenly doors ; and then, clothed with incense, came in sight before the Father's throne—even there, where the Messiah stood and where smoke went up from the golden altar of God. And the son gladly presenting these prayers before the Father, began thus to intercede on man's behalf.

"See, Father, what first fruits have sprung from the grace which you yourself have implanted in the heart of man—these sighs and prayers, which, mixed with incense, I, thy priest, now bring before you in this golden censer. These fruits—sprung from

And prayers, which in this golden censer, mixed
With incense, I, thy priest, before thee bring ;
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now, therefore, bend thine ear
To supplication ; hear his sighs, though mute :
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation ; all his works on me,
Good or not good, ingraft ; my merit those
Shall perfect, and for these my death shall pay.
Accept me and in me from these receive
The smell of peace toward Mankind : let him live
Before thee reconciled, at least his days

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your own seed and fostered by the spirit of contrition—are far more pleasing of savour than those which even the trees of Paradise might have brought forth ere man's fall. Stoop, therefore, to listen to man's prayers ; hear his sighs though the sighs themselves are mute. Man knows not with what words to pray. Therefore, let me intercede on his behalf—I who am his appointed advocate and am destined to expiate for his sins. Implant upon me all man's works—whether good or bad. Those which are good will be perfected by the addition of my merits while those which are bad will be paid for by my death. Accept me in man's stead : and from me receive man's first offer towards reconciliation. The days of man's life on earth are few and sad : but let him spend these few days

Numbered, though sad ; till death, his doom (which I
To mitigate thus plead, not to reverse ),
To better life shall yield him, where with me
All my redeemed may dwell in joy and bliss,
Made one with me, as I with thee am one."
To whom the Father, without cloud, serene :
"All thy request for Man, accepted Son,
Obtain ; all thy request was my decree.
But longer in that Paradise to dwell
The law I gave to Nature him forbids ;
Those pure immortal elements, that know
No gross, no unharmonious mixture foul,
Eject him, tainted now, and purge him off,
As a distemper, gross, to air as gross,

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at least in peace and reconciliation with you. And then, at last, Death—which is his doom and which I entreat you tom itigate and not to reverse—will permit him to enjoy a better life in that realm of joy and happiness where all my redeemed * will dwell together with me—being one with me in spirit even as I am one with you."

ll. 45—71. [The father promises to grant the Son's prayer and directs that an assembly of the angels may be called.]

And the father, with his face unclouded, spoke thus serenely to the son, "O son, in whom I am well pleased, take as granted all that you request for man—(for) even your wish is in accordance with my decrese. The law which I imposed upon Nature forbids that these persons should dwell any longer in Paradise. The pure and immortal elements of Paradise—elements which do not know and cannot bear the taint of anything that is foul and inharmonious—will throw out man as having grown corrupt and vicious in Nature : they will throw him out and cast him forth to inhale the gross, noxi-

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* All the company of people saved by me.

And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distempered all things and of incorrupt
Corrupted. I, at first, with two fair gifts
Created him endowed—with happiness
And immortality; that fondly lost,
This other served but to eternize woe,
Till I provided death: so death becomes
His final remedy, and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with Heaven and Earth renewed.
But let us call to Synod all the Blest
Through Heaven's wide bounds; from them I will not hide

---

ous air of the earth and to eat gross, mortal food—such air and food as may best bring on his death—death caused by that Sin which first disturbed the nature of things and corrupted even those which were originally pure. When I created man first, I invested him with two fair gifts—with happiness and with immortality. But the first having been foolishly lost by man, the second (viz. immortality) would serve only to give him an eternity of suffering unless I provided death (to put a period to his woes). Thus Death has become man's final remedy as it were; and after he has spent a long life, tried by suffering and purified by faith and the performance of good work, it is Death which will yield him up to second life on that day of doom when Heaven and Earth will be renewed and the just will wake again to life. But let us call an assembly of the blest angels through all the wide boundaries of Heaven.

My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirmed."
He ended, and the Son gave signal high
To the bright minister that watched. He blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. The angelic blast
Filled all the regions : from their blissful bowers
Of amarantine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the Sons of Light
Hasted, resorting to the summons high,
And took their seats, till from his throne supreme
The Almighty thus pronounced his sovran will:

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I shall not hide my counsels from them ; and they will see how I deal with mankind, just as lately they saw how I dealt with the rebel angels—and seeing which they became further confirmed in their faith.

ll. 72—125. [God declares his will to the assembled angels.]

God ended ; and the son gave high signal to the bright angel that waited in attendance. The angel blew his trumpet, which (subsequently) was heard in Oreb when God descended to the earth, and which perhaps will be heard again on the day of final judgment. The sound of the angelic trumpet-blast filled all the regions of Heaven : and the children of light—getting up from beneath the happy shades of the Amarant tree or from the sides of springs, fountains and living waters of life or from wherever they might be seated in glad troops and companies—came, hastening in answer to the summons and took their appointed seats, till at last the Almighty thus pronounced his sovereign will.

"O Sons, like one of us Man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost and evil got,
Happier had it sufficed him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite—
My motions in him; longer than they move,
His heart I know how variable and vain,
Self-left. Lest, therefore, his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever—dream at least to live

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"O, sons, since his taste of the forbidden fruit, man has become just like one of us with power to distinguish between good and evil. But if he must boast at all, let him boast that his knowledge of good amounts to this that he has lost it for ever, and his knowledge of evil amounts to this that he has gained it definitely at last: and rather than this it would have been better for man if he had known good only and evil not at all *. (No doubt) man now repents, sorrows, and prays with humble contrition: but these also are due to my promptings alone—and I know how weak and variable he is likely to be when my spirit ceases to move in him. Therefore, lest, grown bolder by experience, man should reach after the Tree of Life also and enjoy its fruit and live for ever or think

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* Comparative knnwledge of good and evil—this is all that man can boast of. And considering the extent of this comparative knowledge, it would have been better if man had not got it—if he had known good only and evil not at all.

For ever—to remove him I decree,
And send him from the garden forth, to till
The ground whence he was taken, fitter soil.
Michael, this my behest have thou in charge:
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise;
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair,
From hallowed ground the unholy, and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged
(For I behold them softened, and with tears
Bewailing their excess), all terror hide.

---

at least that he will live for ever—I now decree that he be removed from Paradise and that he be sent out from the garden to till the ground—that ground from which he was taken and which is fitter and more congenial soil for him. Michael, take charge of the execution of this order: and, lest Satan raise some new trouble—either on man's behalf or fighting to take possession of vacant ground (i. e, Paradise which will be left vacant by man's banishment)—take to your assistance those whom you like best among the flaming band of the cherubim. Hasten, and drive out this sinful pair without pity from my Paradise; from holy ground drive out those who are unholy; and denounce to them—and through them to their descendants—that henceforth they will be banished perpetually from this garden. Yet—seeing that their hearts have been softened already and that they are bewailing their

If patiently thy bidding they obey,
Dismiss them not disconsolate ; reveal
To Adam what shall come in future days,
As I shall thee enlighten ; intermix
My covenant in the Woman's seed renewed.
So send them forth, though sorrowing, yet in peace ;
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide-waving, all approach far off to fright,
And guard all passage to the Tree of Life :
Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey,
With whose stolen fruit Man once more to delude."

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sin with tears—mitigate the full rigour of the sentence lest they should be quite overwhelmed if it is urged in all its harshness. If they obey thy bidding patiently, then do not dismiss them as disconsolate and absolutely without hope : rather, reveal before Adam the story of his future life, even as I shall enlighten you on the subject : and do not forget also to remind them of my promise to redeem the human race through the offspring of the woman. Thus, then, send them forth—sorrowing but not in despair : and, lest Paradise proves the resort of evil spirits and the trees of Paradise become their prey so that they can delude man once more with the fruits thereof, place a cherubic guard on the east side of the garden where it is easiest to climb up from Eden. Also, put up there a sword, the wide-glancing beams of which will frighten away all creatures from approaching and will guard the path leading to the tree of life."

### II. Evil portents seen by Adam : confirmed by the distant vision of Michael.

He ceased, and the archangelic Power prepared
For swift descent ; with him the cohort bright
Of watchful Cherubim. Four faces each
Had, like a double Janus ; all their shape
Spangled with eyes more numerous than those
Of Argus, and more wakeful than to drowse,
Charmed with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Meanwhile,
To resalute the world with sacred light,
Leucothea waked, and with fresh dews embalmed
The Earth ; when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above ; new hope to spring
Out of despair ; joy, but with fear yet linked ;
Which thus to Eve his welcome words renewed :

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ll. 126—161. [Scene changes to Paradise. Adam says that he feels a sense of reawakened peace in his heart.]

God ceased, and Michael prepared for a swift descent to the earth—and with Michael, his bright band of vigilant cherubim. Each of them, like a double Janus, had four faces; and their figures all glittered with eyes—more numerous than those which Argus had and also more vigilant so that they would not drowse under the charm of Mercury's pastoral pipe or his opiate-rod. Meanwhile, to greet the world with sacred light, Leucothea woke again and embalmed the earth with fresh dews ; and now Adam and Eve, first parents of the human race, had ended their prayers and found fresh strength communicated to them from above. (In their hearts) new hope began to spring from despair—and joy also, though mingled with fear. And Adam, seeking to impart these mingled feelings to Eve, addressed her again in these welcome words.

"Eve, easily may faith admit that all
The good which we enjoy from Heaven descends
But that from us aught should ascend to Heaven
So prevalent as to concern the mind
Of God high-blest, or to incline his will,
Hard to belief may seem ; yet this will prayer,
Or one short sigh of human breath, upborne
Even to the seat of God. For, since I sought
By prayer the offended Deity to appease,
Kneeled and before him humbled all my heart,
Methought I saw him placable and mild,
Bending his ear ; persuasion in me grew
That I was heard with favour ; peace returned
Home to my breast, and to my memory
His promise that thy seed shall bruise our Foe ;
Which, then not minded in dismay, yet now

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"Eve, those who believe in God may easily admit that the good which we enioy descends wholly from Heavon. But it seems more difficult to believe that from us any thing can ascend to Heaven—any thing of such force that it can influence the mind of the high God or can affect his will. Yet prayer or one short sigh of human breath upborne to the seat of God will effect even this much : for since I soughtto appease the offended deity by prayers, since I kneeled before him and humbled my heart, I seem to perceive that he has grown mild and placable and inclined graciously to give ear to my prayers. The conviction grows in me also that I have been heard with favour : and with the return of peace to my breast, there returns also to my memory the promise that your offspring should vanquish our great foe. In the confusion of despair, this promise had escaped our attention ; but it assures us now that the worst of our suffering

Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee!
Eve rightly called, Mother of all Mankind,
Mother of all things living, since by thee
Man is to live, and all things live for Man."
To whom thus Eve with sad demeanour meek:
"Ill-worthy I such title should belong
To me transgressor, who, for thee ordained
A help, become thy snare; to me reproach
Rather belongs, distrust and all dispraise.
But infinite in pardon was my Judge,
That I, who first brought death on all, am graced
The source of life; next favourable thou,

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is over and that we shall live again. Such being the case, I bid you hail—you who are rightly styled Eve, mother of all mankind, mother of the whole living creation, seeing that through you (through your offspring) man must live again and all other things must live for man." *

ll. 162-180. [Eve humbly hopes that, though fallen, they may be permitted to dwell in paradise]

Eve, with a meek and melancholy face, replied thus to Adam: "I have deserved little that such titles of honour should be applied to me—I who have violated God's commands, and, ordained to be your help, have become a snare unto you. Therefore, reproach, distrust and all manner of dispraise ought rather to be my portion. But God's mercy is infinite—seeing that I who first brought death on all living things am greeted as the source of all life; and, next after God, you also are highly favourable to me—for

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* The idea is this. 'Man will live through your offspring; and all other things will live because they will be necessary for man. Thus, because of the merits of your offspring, you are entitled to be called mother of men as also mother of all living things.'

Who highly thus to entitle me vouchsaf'st,
Far other name deserving. But the field
To labour calls us, now with sweat imposed,
Though after sleepless night ; for see ! the Morn,
All unconcerned with our unrest, begins
Her rosy progress smiling. Let us forth,
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoined
Laborious, till day droop ; while here we dwell,
What can be toilsome in these pleasant walks ?
Here let us live, though in fallen state, content."
  So spake, so wished, much-humbled Eve ; but Fate
Subscribed not. Nature first gave signs, impressed
On bird, beast, air—air suddenly eclipsed,
After short blush of morn. Nigh in her sight

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you condescend to address me by these honourable epithets though I am deserving of a very different name. But, though we have passed a sleepless night (and are thus ill-disposed for work) yet the field invites us to labour—that labour which has now been imposed as a hard and toilsome task upon us ; for behold, morning has broken already, and, heedless of our grief, has begun her daily progress, smiling. Let us go forth to work (together), for wherever our day's work may lead us—that work which has now become a burdensome task—from now till sunset I shall never stray from your side. Also, so long as we dwell in Paradise, how can *any* work appear burdensome in these pleasant garden-paths ? Therefore let us continue to live here, fallen but still content."

ll. 181-207. [But the fates do not subscribe to Eve's wishes. Already there are portents on earth and air, indicative of changes to come.]

The bird of Jove, stooped from his aery tour,
Two birds of gayest plume before him drove ;
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind ;
Direct to the eastern gate was bent their flight.
Adam observed, and, with his eye the chase
Pursuing, not unmoved to Eve thus spake :
"O Eve, some further change awaits us nigh,
Which Heaven by these mute signs in Nature shows,
Forerunners of his purpose, or to warn
Us, haply too secure of our discharge
From penalty because from death released .

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Eve, greatly chastened at heart, thus wished and spoke : but fate did not subscribe to her wishes. Signs of the coming change—impressed on bird, beast and air—were first manifested by Nature. After a short burst of sunlight, the air became suddenly darkened. Almost in Eve's sight, an eagle, stooping down from its pride of place, began driving before it a pair of gaily plumaged birds. Also a lion, speeding down from a hill and first becoming a hunter then, began pursuing before it a gentle pair of hart and hind—a pair that was the fairest and stateliest of all the creatures in the forest : and the flight of this pair was directed straight towards the eastern gate. Adam observed, and, following the chese with his eyes, thus feelingly spoke to Eve : "O Eve, some further change must surely be waiting for us in the near futnre—change which Heaven manifests to us by these silent sigs in nature, either to indicate his purpose or perhaps to serve as warning to us, judging lest we should have become too confident of our final escape from penalty simply because our death has been postponed for some time. But who knows

Some days ; how long, and what till then our life,
Who knows ? or more than this, that we are dust,
And thither must return, and be no more ?
Why else this double object in our sight,
Of flight pursued in the air and o'er the ground
One way the self-same hour ? Why in the east
Darkness ere day's mid-course, and morning light
More orient in yon western cloud, that draws
O'er the blue firmament a radiant white,
And slow descends, with something Heavenly fraught ?"
He erred not ; for, by this, the Heavenly bands
Down from a sky of jasper lighted now

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how long it has been postponed or what, till then, the condition of our life may be ? In fact, what know we more than this that we are dust, must return to dust, and must continue to be no more ? Otherwise (*i. e.*, if it is not intended to give us warning), what is the object of this double vision of flight presented before our eyes—of flight in the air and flight over the ground, both occuring at the same time and both bent in the same direction ? Also, why has the east darkened ere day has finished even half its course ? And that western cloud which draws down from heaven like a mass of radiant white and which descends slowly to the ground as if weighted with something heavenly—why is it shining so bright and lustrous ?"

ll. 201-237. [Michael and his band of cherubim reach Paradise.]

Adam was not mistaken (*viz.*, in his perception of a mass of radiant white drawing down from Heaven and descending to the earth) ; for by this time the band of Heavenly cherubim had alight-

In Paradise, and on a hill made halt ;
A glorious apparition, had not doubt
And carnal fear that day dimmed Adam's eye.
Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw
The field pavilioned with his guardians bright ;
Nor that which on the flaming mount appeared
In Dothan, covered with a camp of fire,
Against the Syrian king, who to surprise
One man, assassin-like, had levied war,
War unproclaimed. The princely Hierarch
In their bright stand there left his Powers to seize
Possession of the garden ; he alone,
To find where Adam sheltered, took his way,
Not unperceived of Adam ; who to Eve,
While the great visitant approached, thus spake :

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ed on Paradise and had halted upon a hill : and if Adam's sight had not been dimmed by sin and carnal fear, they would have appeared before him as a glorious apparition. Yet, the vision which met Jacob in Mahanaim when he beheld the whole field covered with an encampment of bright soldiers or that other vision which appeared at Dothan when the Syrian king, in order to surprise one man, secretly levied war against him and when the top of the mountain seemed aflame with horses and chariots of fire—neither of these was so glorious as the apparition which might now have greeted the sight of Adam. The princely Hierarch left his attendant angels in station in order to take possession of the garden, while he himself, alone, bent his steps in the direction where Adam was concealed. But his approach was not unperceived by Adam, who, while the angel advanced, thus spoke to Eve :

"Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed ; for I descry,
From yonder blazing cloud that veils the hill,
One of the Heavenly host, and, by his gait,
None of the meanest—some great Potentate
Or of the Thrones above, such majesty
Invests him coming ; yet not terrible,
That I should fear, nor sociably mild,
As Raphael, that I should much confide ;
But solemn and sublime ; whom, not to offend,
With reverence I must meet, and thou retire."

### III. Adam is informed of his sentence : he is overwhelmed with loss and grief.

He ended ; and the Archangel soon drew nigh,
Not in his shape celestial, but as man

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"Eve, expect now to hear of great tidings which either will put an end to us altogether or will impose further new laws for our obedience ; for in that mass of radiant cloud which covers yonder hill, I detect one of the heavenly hosts, and from his gait it appears that he is not one of the meanest in rank. He advances with such dignity and majesty that he seems like some great potentate—perhaps ranking as one of the thrones ; but he does not look terrible so that I should fear him nor does he appear affable and mild like Raphael so as to invite our confidence. Rather he appears solemn and sublime : and, to avoid giving him offence, I must meet him with due reverence while it is proper that you should retire."

ll. 238-267. [Michael informs Adam of his sentence.]

Adam finished his speech : and the archangel soon drew near, not in his shape as one of the Heavenly host but dressed just like one man going out to meet another. Over his bright, shining armour,

Clad to meet man. Over his lucid arms
A military vest of purple flowed,
Livelier than Melibœan, or the grain
Of Sarra, worn by kings and heroes old
In time of truce ; Iris had dipt the woof.
His starry helm unbuckled showed him prime
In manhood where youth ended ; by his side,
As in a glistering zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bowed low ; he, kingly, from his state
Inclined not, but his coming thus declared :
"Adam, Heaven's high behest no preface needs :
Sufficient that thy prayers are heard, and Death,
Then due by sentence when thou didst transgress
Defeated of his seizure many days,

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there flowed a military cloak of purple colour—of colour brighter than that Meliboean or Tyrian dye which the kings and heroes of old used to wear in time of peace : and the material of which the dress was made had been dipped in vivid, many-coloured hues. His radiant helmet, open in front, disclosed that he had reached the full glow of manly beauty—exactly where youth ended and manhood just began. In his hand he bore a spear, while, by his side, from a glittering baldrick as form the shining zodiac, there hung the sword which was such an object of dread to Satan. (As he approached) Adam bent low before him (in reverence) ; he, like a king, did not bend his head in reply but thus declared the purport of his coming.

"Adam, God's high command does not require any word of preface. It is sufficient for you to know that your prayers have been heard and that the sentence of Death which was to have overtaken you when you first committed your act of sin—that sentence has been postponed for many days : and God has granted this respite

Given thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done
May'st cover. Well may then thy Lord, appeased,
Redeem thee quite from Death's rapacious claim
But longer in this Paradise to dwell
Permits not : to remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken, fitter soil."
He added not ; for Adam at the news
Heart-strook with chilling gripe of sorrow stood,
That all his senses bound ; Eve, who unseen
Yet all had heard, with audible lament
Discovered soon the place of her retire :
"O unexpected stroke, worse than of Death !
Must I thus leave thee, Paradise ? thus leave

---

of his free grace—in order that you may repent and atone for your one bad act by many deeds well done. If you do this ( i. e. if you repent and atone for one bad deed by many deeds well done ) then God, appeased, may release you wholly from the clutches of Death ; but he will not permit you to dwell longer in Paradise. Hence, I have come to remove you from here and to send you out to till the ground —that ground from which you were taken and which is fitter soil for you."

Michael said nothing further : for Adam, chilled to the heart with sorrow, stood like one paralyzed with grief. But Eve who, unseen herself, had heard all that had passed soon disclosed her place of retirement by her loud lamentation.

ll. 268—292. [Eve's bitter lamentation.]

"O unexpected punishment, worse even than Death ! Must I then leave thee thus, O native soil of Paradise ? Must I leave these

Thee, native soil? these happy walks and shades,
Fit haunt of Gods? where I had hope to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee, lastly, nuptial bower, by me adorned
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? How shall we breathe in other air
Less pure, accustomed to immortal fruits?"

happy garden-paths and bowers which are a fit dwelling-place even for the Gods and where, in peace and rest, I had hoped to spend that period of respite which God has granted us till Death should make an end both of Adam and myself? O flowers, which will never grow again in any other soil, which I used to visit the first thing every morning and the last thing every evening, which I brought up with tender care from their earliest blossom and which all received their names from me—who now will train you in rows or turn you towards the sun or water you from the ambrosial streams of Paradise? Lastly, you, my marriage-bower, which I adorned with whatever was good to taste or touch or sight or smell —how shall I bear to part from you? how shall I wander down to the lower world which must be wild and obscure when compared with this? Also, accustomed to the immortal fruits of Paradise,

Whom thus the Angel interrupted mild :
"Lament not, Eve, but patiently resign
What justly thou hast lost ; nor set thy heart,
Thus over-fond, on that which is not thine.
Thy going is not lonely ; with thee goes
Thy husband ; him to follow thou art bound ;
Where he abides, think there thy native soil."
Adam, by this from the cold sudden damp
Recovering, and his scattered spirits returned,
To Michael thus his hnmble words addressed :
"Celestial, whether among the Thrones, or named
Of them the highest—for such of shape may seem
Prince above princes—gently hast thou told
Thy message, which might else in telling wound,

how shall we bear to inhale the coarser air of other places ?" But ( here ) the angel interposed with these mild words : "O Eve, do not lament thus bitterly, but patiently give up that which you have ( justly ) lost. Also, do not fix your heart too fondly upon that which is not yours. Besides, ( remember that ) you do not go away alone. Your husband goes with you and you are bound to follow him. Wherever he may dwell, you must look upon that as your native home."

ll. 293—333. [Adam's gentle remonstrance.]

By this time Adam had recovered from the paralysis of grief which had overtaken him ; and, collecting his scattered senses, he addressed the angel in these humble words :

"O heavenly being, whether you are one among the thrones or whether you are the highest among them all—for your shape proclaims that you are fit to be a prince above princes—whatever you may be, you have told your message gently—that massage which, if hastily told, might have wounded us greatly and the performance of which may even now be our death. But ( though you

And in performing end us. What besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring;
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes; all places else
Inhospitable appear, and desolate,
Nor knowing us, nor known. And, if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries;
But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth

have discharged your task gently,) yet (the character of your message is such that) it has caused us all the sorrow, distress and despair that it is possible for human beings to suffer: for your message commands us to depart from this place—our charming habitation—the only consolation left to us—and in comparison with which all other places must appear barren and inhospitable, seeing that we are not known to them nor they to us. If, by ceaseless prayer, I could hope to change the will of Him who has the power to do all things, I would not cease to weary him with constant petitions. But I know that prayer is of no avail against his decree and that, like breath blown against the wind, it will come stifling back upon the man who breathes it forth.*

* Just as, if a man breathes against the wind, his breath is blown back upon himself, so prayers, uttered against the tenour of God's decree, only recoil upon the man who utters them.

Therefore to his great bidding I submit.
This most afflicts me, that, departing hence,
As from his face I shall be hid, deprived
His blessed countenance. Here I could frequent,
With worship, place by place where he vouchsafed
Presence Divine, and to my sons relate,
'On this mount he appeared ; under this tree
Stood visible ; among this pines his voice
I heard ; here with him at this fountain talked.'
So many grateful alters I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory
Or monument to ages, and thereon
Offer sweet-smelling gums, and fruits, and flowers.

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Therefore I shall submit to God's great command ; and what grieves me most is that, in departing from here, we shall be robbed of the pleasure of seeing God's blissful countenance. Here (on the contrary) I would have frequented all those several places where God had vouchsafed his divine presence to me, and would have related thus to my sons : 'On this mount God appeared before me : under this tree He stood visible : among these pines I heard His voice : and here at this fountain I talked with him.' (Thus I would relate to my sons, and) I would raise altars of grassy turf at each separate place where God had visited me ; or I would pick up lustrous stones from the brook and pile these up as a memory and monument to all times of God's gracious kindness to me ; and on these altars and memorial heaps I would make offerings of fruits, flowers and sweet-smelling gums. But in yonder, lower world (to which you

In yonder nether world where shall I seek
His bright appearances, or footstep trace?
For, though I fled him angry, yet, recalled
To life prolonged and promised race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore."
  To whom thus Michael, with regard benign:
"Adam, thou know'st Heaven his, and all the Earth,

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propose to banish me) how shall I search for God's bright presence or how look out for the traces of his footsteps? For, though I fled from him when he was angry, yet—now that I have been recalled to life and now that a long posterity has been promised to me—even the faintest traces of God's glory have become a matter of delight to me and I adore his steps even from far off."*

ll. 334—369. [Michael promises to unfold before Adam the future history of the human race.]

Michael with a benign countenance spoke thus in reply to Adam. "Adam, you know that all Heaven and Earth are God's and not sim-

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* This portion of the speech is a reply in anticipation to possible objections. Adam laments that he would be unable to trace God's presence in the nether world; but to this it might be retorted—'you profess to be anxious for God's presence now, but you fled from his presence only a little while ago.' And here is Adam's rejoinder to the possible taunt.

Not this rock only; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warmed.
All the earth he gave thee to possess and rule,
No despicable gift; surmise not, then,
His presence to these narrow bounds confined
Of Paradise or Eden. This had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of the Earth, to celebrate
And reverence thee their great progenitor.
But this pre-eminence thou hast lost, brought down
To dwell on even ground now with thy sons.
Yet doubt not but in vally and in plain
God is, as here, and will be found alike
Present, and of his presence many a sign,

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ply this rocky eminence. Being omnipresent, he fills land, sea and air; and every kind of living thing is fomented and warmed by his life-giving presence. Besides he gave you permission to possess and rule all the Earth—surely not a despicable gift. Do not suppose then that God's presence in confined only to the narrow bounds of Paradise or Eden. Perhaps, it had been intended that Paradise should be your chief seat, that the generations of your posterity should spread everywhere from here, and that hither they should resort, from all ends of the earth, to show due honour and reverence to you—their great ancestor. But you have lost this intended prominence and are now destined to dwell on the lower ground just like your own children. Yet, do not doubt that God dwells in plain and valley just as he dwells here: and many proofs of his presence

Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou may'st believe, and be confirmed,
Ere thou from hence depart, know I am sent
To show thee what shall come in future days
To thee and to thy offspring. Good with bad
Expect to hear, supernal grace contending
With sinfulness of men ; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally inured
By moderation either state to bear,
Prosperous or adverse : so shalt thou lead
Safest thy life, and best prepared endure

---

—following you and compassing you round with an atmosphere of goodness and paternal love—will clearly reveal His face and discover the track of his footsteps. And in order that you may believe this and be confirmed in your belief, know that I have been sent to inform you before you start from here as to what the future may have in store for you and your posterity. Expect to hear good together with bad—God's grace contending throughout with man's tendency to sin ;—and from this checkered history of good and evil, learn true patience and also how to temper joy with fear and sorrow—being equally prepared to endure either state, whether prosperous or adverse. And if you can do this, then you will be able to lead your life in safety, and, when Death comes, you will be prepared to meet death calmly. Ascend this hill ; and

Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drenched her eyes)
Here sleep below while thou to foresight wak'st,
As once thou slept'st, while she to life was formed."

**IV. Adam is led to the top of a hill, whence the whole hemisphere lies spread out before him.**

To whom thus Adam gratefully replied :
"Ascend ; I follow thee, safe guide, the path
Thou lead'st me, and to the hand of Heaven submit,
However chastening ; to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labour won,

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as once you slept while Eve was born into consciousness, so now let Eve sleep ( for I have drenched her eyes with an opiate juice ) while you are vouchsafed a glimpse into the distant future."

• ll. 370—422 [A vision of the whole world is spread out before Adam.]

Adam replied thus gratefully to the archangel. "Ascend, safe guide ; I shall follow you over the path along which you lead me and shall submit myself to the hand of God, however chastening it may be. (Yea) I shall expose my naked breast to what seems to be manifest evil—trying to overcome sorrow by suffering—and shall thus seek to win rest from labour if it is possible to do so." So, both Adam and the angel ascended in order to have a sight of

If so I may attain." So both ascend
In the visions of God. It was a hill,
Of Paradise the highest, from whose top
The hemisphere of Earth, in clearest ken,
Stretched out to the amplest reach of prospect lay.
(Not higher that hill, nor wider looking round,
Whereon for different cause the Tempter set
Our second Adam, in the wilderness,
To show him all Earth's kingdoms and their glory.)
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined walls

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the visions sent by God. It was a hill—the highest in Paradise—from the top of which a clear view could be obtained of the whole hemisphere—stretching out on all sides as far as eye could reach. Even the hill where the Tempter set Christ from a different motive—viz. that he might have a sight of the power and glory of the earth and be allured thereby—was not higher than this nor did it afford a wider stretch of view. From where Adam now stood, his eye could command the sites* of all those cities which later rose into fame—either in ancient or in modern times—from Cambalu and Samarkand (seats respectively of the Cham of Cathay and of Timur) to Pekin, capital of the Chinese kings; from there to Agra and Lahore (seats of the great Mogul); and from there again to the Golden Chersonese or to Ecbatana or Ispahan where the Persian reigned; or lastly to Moscow, capital of the Russian Czar, or Bizance, the seat of the Turkish Sultan. (And just as Adam ranged in vision over the Empires and capitals of Asia, so)

* Of course, the cities were yet to be: and so Adam could view their sites only.

Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne,
To Paquin of Sinæan kings, and thence
To Agra and Lahor of Great Mogul,
Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Hispahan, or where the Russian Ksar
In Mosco, or the Sultan in Bizance,
Turchestan-born; nor could his eye not ken
The empire of Negus to his utmost port
Ercoco, and the less maritime kings,
Mombaza, and Quiloa, and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south;
Or thence from Niger flood to Atals mount,
The kingdoms of Almansor, Fez and Sus,
Marocco, and Algiers, and Tremisen;
On Europe thence, and where Rome was to sway

neither could he fail to notice the empire of Negus, stretching to its utmost port at Erocco; or the lesser maritime kingdoms situated on the eastern sea-board of Africa such as Mombaza, Quiloa, Sofala and Melind—once thought to be identical with Ophir. And from these he would pass easily to the realm of Congo and Angola in the farthest south, and thence, crossing the Niger, pass on to Mt. Atlas and the kingdoms of Almansor such as Fez, Sus, Morocco, Algiers and Trebizond.

And then from Africa, Adam's glance would travel to Europe and rest upon the site whence Rome was to sway the world in after

The world. In spirit perhaps he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa, and yet unspoiled
Guiana, whose great city Geryon's sons
Call El Dorado. But to nobler sights
Michael from Adam's eyes the film removed
Which that false fruit that promised clearer sight
Had bred : then purged with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instilled.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced ;

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times. Also, in imagination (if not in actual vision) Adam might see rich Mexico, the seat of Montezuna ; Cusco in Peru, the seat of richer Atabalipa ; and Guiana, whose great city was called El Dorado by the Spaniards and which was as yet unspoilt by Geryon's sons. But in order that he might have nobler visions still, Michael removed from Adam's eyes the film of obscurity which had been produced by that false fruit which promised to give clearer sight. Then, as there was much that Adam had yet to see, the angel purged his visual nerve with euphrasy and rue and poured into his eyes three drops taken from the well of life. The power of these ingredients was so keen and it penetrated (reached) so deep—even to the inmost seat of the intelligence—that Adam, forced to shut his eyes, sank down as if exhausted ; and all his senses became wrapped in

But him the gentle Angel by the hand
Soon raised, and his attention thus recalled :

### IV A Death by violence : story of Cain and Abel

"Adam, now ope thine eyes, and first behold
The effects which thy original crime hath wrought
In some to spring from thee, who never touched
The expected tree, nor with the Snake conspired,
Nor sinned thy sin, yet from that sin derive
Corruption to bring forth more violent deeds."
His eyes he opened, and beheld a field,
Part arable and tilth, where onwere sheaves

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stupor. But the gentle angel soon raised him by the hand and thus recalled his attention.

ll. 423-465. [Adam's first vision : a scene of death and violence : Abel's murder by Cain.]

"Adam, now open your eyes and behold the effect which your sin has produced* in some who are to be descended from you. These people have not touched the forbidden tree or conspired with the serpent, nor have they been guilty of your sin : and yet your sin will breed corruption in them and thus lead them to commit violent deeds."

Adam opened his eyes and beheld a field, part of which was agricultural land (tilth and arable) while part was laid out as

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* Notice how these things are spoken of as if they had happened already. No doubt, they were still in future, still *to be*. But Adam sees them in present vision : and hence the vividness of the present tense in describiug them.

New-reaped, the other part sheep-walks and folds ;
I' the midst an alter as the landmark stood,
Rustic, of grassy sord. Thither anon
A sweaty reaper from his tillage brought
First-fruits, the green ear and the yellow sheaf,
Unculled, as came to hand ; a shepperd next,
More meek, came with the firstlings of his flock,
Choicest and best ; then, sacrificing, laid
The inwards and their fat, with incense strewed,
On the cleft wood, and all due rites performed.
His offering soon propitious fire from heaven
Consumed with nimble glance and grateful steam ;

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pasture ground. A rustic altar, made of piled-up turf, stood in the midst of this field. Anon, there came towards this altar a reaper perspiring with toil, who brought from his field the first-fruits of the harvest ; but he had not picked his offering with care, and brought the ripe and unripe corn mixed together just as they had come to hand. Next came a shephered, more meek in his demeanour and bringing with him the firstlings of the flock. But these were the choicest of their kind ; and the shepherd—after the usual fashion of offering sacrifices—laid the best of the meat clothed with fat upon chopped pieces of wood, then sprinkled incense upon the meat, and performed all due and seemly ceremonies.† The propitious fire of Heaven licked up the latter's offering with quick speed and grateful steam : but the offering of the other was not

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† The poet is evidently thinking of the manner in which the Greeks perfomed sacrifices. They took the best of the meat, clothed it with fat, sprinkled it with incense or barley meal and then offered the fire.

The other's not, for his was not sincere ;
Whereat he inly raged, and, as they talked,
Smote him into the midriff with a stone
That beat out life ; he fell, and, deadly pale,
Groaned out his soul with gushing blood effused.
Much at that sight was Adam in his heart
Dismayed, and thus in haste to the Angel cried :
"O Teacher, some great mischief hath befallen
To that meek man, who well had sacrificed :
Is piety thus and pure devotion paid ?"
To whom Michael thus, he also moved, replied :
"These two are brethren, Adam, and to come
Out of thy loins. The unjust the just hath slain,
For envy that his brother's offering found
From Heaven acceptance ; but the bloody fact
Will be avenged, and the other's faith approved

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accepted as it was not sincere. But at this the first one raged inwardly, and, as the two were talking together he, smote the second one with a stone right in the midriff and thus crushed out his life. The latter fell and—pale, ghastly and covered with gushing outflow of blood—died, uttering loud groans. Adam was greatly dismayed at this sight and cried out thus in haste to the angel : "O teacher, some great misfortune has befallen that meek man who had offered sacrifice in such a becoming and decent fashion. Is piety and pure devotion to be rewarded thus ?"

And Michæl equally touched at heart replied thus te Adam : "Adam, these two are brethren and are destined to be your children. The unjust has slain the just from envy that his brother's offering has found acceptance with Heaven. But this bloody deed will be avenged ; and though you see the other dead, and rolling in dust

Lose no reward, though here thou see him die,
Rolling in dust and gore." To which our Sire:
"Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold!
Horrid to think, how horrible to feel!"

### IVB. Death by disease: a lazar-house.

To whom thus Michael: "Death thou hast seen
In his first shape on Man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at the entrance than within.
Some, as thou saw'st, by violent stroke shall die,

and blood, you will find that his faith, approved by the maker, will not miss its just reward." And Adam replied thus to the angel: "Alas, both for the cruel deed as also for the cause that has led to it! But is this Death that I have seen now? Is this the way in which I must return to the dust from which I came? O terrible sight, ugly and evil to behold! Even the thought of it is horrible; how horrible then must the actual experience of it be!"

ll. 465—555. [Adam's second vision: Death by disease: the spectacle of a lazar-house.]

And Michæl rejoined thus towards Adam: "You have now seen Death in its first shape as it will be visited upon man. But Death has many shapes, and there are many ways that lead to his cave;—but all alike are equally dismal! And yet the terror of Death lies more in anticipation than in its actual experience. Some, as you have seen already, will die by a violent stroke—by fire,

By fire, flood, famine ; by intemperance more
In meats and drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou may'st know
What misery the inabstinence of Eve
Shall bring on men." Immediately a place
Before his eyes appeared, sad, noisome, dark ;
A lazar-house it seemed, wherein were laid
Numbers of all diseased, all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,

flood and famine : but more will die from excessive indulgence in meat aud drink—indulgence which will produce many dire diseases on earth : and a monstrous crew of these diseases will presently appear before you in order that you may know the misery which intemperence will cause among the sons of Eve." At once, there appeared before Adam a place—dark, foul and evil-smelling. It seemed to be a lazar-house in which were laid out numbers of people suffering from all manner of diseases—people suffering from frightful convulsions, racking torture, spasms of terrible anguish and all kinds of fever ; also from epilepsy, fierce catarrh, stone and ulcer in the intestine, colic pain, possession by [illegible]deitis, monomania, and down-right madness ; also from consumption, wasting sickness, dropsy, asthma, rheumatism, and devastating epidemics. The patients ( in

Dropsies and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows, their chief good and final hope.
Sight so deform what heart of rock could long
Dry-eyed behold? Adam could not, but wept,
Though not of woman born: compassion quelled
His best of man, and gave him up to tears
A space, till firmer thoughts restrained excess,
And, scarce recovering words, his plaint renewed:
"O miserable Mankind, to what fall
Degraded, to what wretched state reserved!

---

their terrible suffering,) tossed restlessly about in their beds and uttered deep groans. Despair seemed to be the only attendant at the sick-beds and went busily about from couch to couch: and triumphant Death hovered over them all, flourishing his dart and yet delaying to strike—though the patients (in the extramity of their agony) often invoked his help as their only hope and means of refuge. What man was so cruel and hard of heart that he could long gaze upon this spectacle without shedding tears of pity? Adam, at any rate, could not: he shed tears, though not born of woman. Compassion quelled the best part of his manhood (in other words, his heart was quite melted by pity); and for a time he gave himself wholly up to tears. But, at last, restraining excess of grief with firm thoughts, and recovering his voice though with difficulty, he thus renewed his complaint:

"O miserable race of man, for what a wretched and degraded fate are you not intended! It is better that you should end now,

Better end here unborn. Why is life given
To be thus wrested from us? rather why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offered, or soon beg to lay it down,
Glad to be so dismissed in peace. Can thus
The image of God in Man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debased
Under inhuman pains? Why should not Man,
Retaining still divine similitude
In part, from such deformities be free,
And for his Maker's image sake exempt?"

ere yet you have come into existence! Why should life be given to man at all—or rather, why should it be obtruded upon us, if it is to be thus snatched away again? For, if we knew the nature of life (if we know the nature of the gift that was offered to us), either we would not accept it at all or would beg soon to return it to the giver—glad if we were permitted thus to depart from life in peace! How can man who was created so fair and handsome—moulded in the very image of God—how can he, though he may have become guilty since, be defiled and disfigured under such loathsome and inhuman sufferings? Rather, why should he not be still permitted to retain his resemblance to the Divine maker? Why shodld he not—at least for the saks of the Divive image that he bears—be exempted from such hideous deformities?"

"Their Maker's image," answered Michael, "then
Forsook them, when themselves they vilified
To serve ungoverned Appetite, and took
His image whom they served—a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own ;
Or, if his likeness, by themselves defaced
While they pervert pure Nature's healthful rules
To loathsome sickness ; worthily, since they
God's image did not reverence in themselves."

Michael answered thus :* "Men lost the image of God, when they degarded themselves so far as to serve unrestrained appetite and thus assumed the brutish form of the master whom they served—viz., the brutish vice of intemperance which was the chief cause of Eve's fall. And man's punishment has been so gross because he has served this gross vice of Intemperance. Besides, this punishment does not disfigure God's image, it disfigures man's own image only ; or if it really disfigures God's likeness, then it must be said that this likeness was first defaced by man, when he preverted the rules of nature and turned these into causes of loathsome disease. And seeing that man did not know how to reverence God's image, it is but right that his image (or God's image in himself) should be so grossly disfigured."

* Adam has spoken about disfiguring 'God's image' in disfiguring man. But Michael answers that there is no disfigurement of the Divine image as man forfeited that image even when he committed his sin of intemperance

"I yield it just," said Adam, "and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust ?'
"There is," said Michael, "if thou well observe
The rule of *Not too much*, by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return.
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.
This is old age ; but then thou must outlive
Thy youth thy strength, thy beauty, which will change

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Adam said : "I admit your argument to be just and submit patiently to it. But besides these painful means of exit from life, is there no other way by which we may meet death and return once more to the dust from which we sprang ?"

Michael answered : "There is such a way, if, taught by Temperance, you observe the rule of moderation (of avoiding excess) in all that you eat and drink—seeking from food, during all the years of life, nourishment only and not the base pleasure of the senses. Then you will live on till you die easily and naturally and drop off into the earth even as ripe fruit drops naturally to the ground or is gathered gently from the bough and does not require to be harshly plucked. This is what is known as old age ; but—if you live to be thus old—you will outlive youth, strength and beauty and will grow grey, withered and weak ; your senses will

To withered, weak, and grey; thy senses then,
Obtuse, all taste of pleasure must forgo
To what thou hast; and, for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down, and last consume
The balm of life." To whom our Ancestor:
"Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit,
Fairest and easiest, of this cumbrous charge
Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution." Michael replied:
"Nor love thy life, nor hate; but what thou livest
Live well; how long or short, permit to Heaven.
And now prepare thee for another sight."

---

become dull and blunt; you must forego all taste of the pleasures which you now enjoy; and in place the hopeful and cheerful spirit of youth, a spirit of dull depression and melancholy will reign in your blood, weigh down your being and eat up your zest in life"

Thereupon, Adam thus said to Michael: "Henceforth, I shall not seek to fly death nor shall I seek to prolong life overmuch. Rather my care will be to wait patiently for death and to seek how I may best get rid of this cumbrous burden of life—a burden which I must bear till the appointed term of existence."

To this Michael replied: "Do not adopt towards life an attitude of either love or hate: only live well the life which you have got to live on this earth. And as to whether life is to be long or short leave it wholly to Heaven. And now, prepare yourself for another sight."

## IVC. A scene of peaceful industry : the descendants of Cain and Seth and their unholy union.

He looked, and saw a spacious plain, whereon
Were tents of various hue ; by some were herds
Of cattle grazing ; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ, and who moved
Their stops and chords was seen ; his volant touch
Instinct through all proportions, low and high,
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted (whether found where casual fire
Had wasted woods, on mountain or in vale,
Down to the veins of Earth, thence gliding hot

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ll. 556-637. [Adam's third vision : a scene of peaceful industry : the beginning of luxury and vice.]

Adam looked and saw a spacious plain on which were pitched many-coloured tents. Herds of cattle were grazing by some of these, while from others proceeded the melodious sound of musical instruments such as the harp and organ, and the man who played upon the stops and chords of these instruments was distinctly visible. His flying fingers ( i. e. fingers which moved swiftly over the strings of the instruments), instinct with the very spirit of melody, pursued the resonant fugue through all its twisted and intricate course and through all gradations of notes, whether low or high. In another part of the field stood one, who, labouring at the forge, had melted two massive lumps of metal. (Perhaps some casual forest-fire, after consuming the woods, had reached down to

To some cave's mouth, or whether washed by stream
From underground); the liquid ore he drained
Into fit moulds prepared; from which he formed
First his own tools; then, what might else be wrought
Fusil or graven in metal. After these,
But on the hither side, a different sort
From the high neighbouring hills, which was their seat,
Down to the plain descended: by their guise
Just men they seemed, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last which might preserve
Freedom and peace to men. They on the plain
Long had not walked, when from the tents behold

---

the central regions of the earth and had melted the metal formed there with its exceeding heat: and then this molten metal surging out at some cave's mouth had hardened and was now represented by these lumps of iron or brass. Or perhaps these massive lumps had been washed up from underground by the action of some stream.) He poured the molten metal into moulds prepared for the purpose; and then, from the material thus obtained, he first fashioned his implements, and afterwards—with these implements—manufactured whatever might be made of metal, whether moulded or carved. Next after these (viz. these players upon instruments and workers at metal) and on the western side of Eden a diffenent race of people could be seen descending to the plain from the hills which were their native seat. From their appearance, they looked like just men, and their whole endeavour seemed to be to worship God aright and to know such of his works as he did not hide from man's eyes:—nor were they less intent upon studying and doing such things as might preserve peace and freedom among men. These just people had not dwelt long upon the plains when a bevy of fair women, gaily decked with gems and luxurious dress, issued out from the tents.

A bevy of fair woman, richly gay
In gems and wanton dress ! to the harp they sung
Soft amorous ditties, and in dance came on.
The men, though grave, eyed them, and let their eyes
Rove without rein, till, in the amorous net
Fast caught, they liked, and each his liking chose.
And now of love they treat, till the evening-star,
Love's harbinger, appeared ; then, all in heat,
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoked :
With feast and music all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attached the heart

---

They sang amorous ditties to the accompaniment of the harp and came dancing gaily along : and the men, though grave, allowed their gaze to rest unrestrained upon the women, till, being caught in the net of love, they began liking some among them, and, thereafter, each chose the object of his liking. And now they began discoursing of love all the day long till the evening-star, Love's harbinger, appeared in the sky ; and then, when it was night, they proceeded—all burning with love—to light the nuptial torch and to invoke Hymen—now invoked for the first time to preside over marriage festivities. Thus, all the tents began to resound with the noise of feasting and music : and Adam, whose heart was naturally bent towards mirth and gaiety, was greatly touched by the sight of these happy interviews—by these songs, garlands, flowers and charming symphonies and by the happy unions which followed

Of Adam, soon inclined to admit delight,
The bent of Nature ; which he thus expressed :
"True opener of mine eyes, prime Angel blest,
Much better seems this vision, and more hope
Of peaceful days portends, than those two past:
Those were of hate and death, or pain much worse ;
Here Nature seems fulfilled in all her ends."
To whom thus Michael : " Judge not what is best
By pleasure, though to Nature seeming meet,
Created, as thou art, to nobler end,
Holy and pure, conformity divine.
Those tents thou saw'st so pleasant were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother : studious they appear

---

and which seemed to justify youth and love. And he expressed his feeling of delight in the following words : 'O first and most beneficent of angels, you, who have given me true wisdom—the vision which I now see seems to be much better than the two preceding ones and to promise more hope and peace to man. These two were visions of hate or death or of pain, which is much worse, while in the present vision all the functions and purposes of nature seem to be fulfilled.' But Michæl thus replied to Adam : "Do not judge of what is best by the standard of pleasure though it might seem most in accordance with nature to do so—seeing that you are created for a nobler purpose, meant to be holy and pure and to conform to the image of God The tents which you beheld so lately and which appeared so pleasant to you are the tents of wickedness : and therein will dwell the descendants of him who slew his brother. These people appear to be rare inventors and to be studious of the

Of arts that polish life, inventors rare;
Unmindful of their Maker, though his Spirit
Taught them; but they his gifts acknowledged none.
Yet they a beauteous offspring shall beget;
For that fair female troop thou saw'st, that seemed
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troll the tongue, and roll the eye;
To these that sober race of men, whose lives
Religious titled them the Sons of God,
Shall yield up all their virtue, all their fame,
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy

---

arts that add to the refinement of life. But though they were taught by the spirit of God, yet they are unmindful of their master and not grateful for his gifts. And yet these (wicked) tent-dwellers will bring forth a fair and beautiful progeny; for the men of the plain—a sober and decent race whose pious lives would entitle them to be called sons of God—these men will yield up all their fame and virtue to that fair, female company whom you saw erewhile and who were so merry, gay aud plausible that they seemed to be born of Goddesses though, as a matter of fact, they were empty of such real good as constitues woman's true worth and honour and had only been so trained as to gratify man's lust and base desire—to sing, dress and dance, to talk glibly and to look with amorous grace. However, the sons of God will yield themselves up to the snares and wiles of these fair atheists and will

(Erelong to swim at large) and laugh; for which
The world erelong a world of tears must weep."
To whom thus Adam, of short joy bereft:
"O pity and shame, that they who to live well
Entered so fair should turn aside to tread
Paths indirect, or in the midway faint!
But still I see the tenor of Man's woe
Holds on the same, from Woman to begin."
"From Man's effeminate slackness it begins,"
Said the Angel, "who should better hold his place
By wisdom, and superior gifts received.
But now prepare thee for another scene."

### IVD. A scene of war.

He looked, and saw wide territory spread
Before him—towns, and rural works between,

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laugh and swim in joy—not knowing that ere long they would have water enough in which to swim and that a whole world would weep for their laughter" Adam—his short burst of joy being quenched completely by Michael's words—thus replied to the angel: "O, what a sad and pitiful thing it is that people who began their careers so fair should faint midway or should turn aside and follow unrighteous paths! But I find that the tenour of man's woe is ever the same and that it begins always from woman." But the angel rejoined thus: "It begins not from woman but from man's foolish weakness——man who should maintain his superior position by superior gifts and wisdom. But now prepare yourself for another sight."

ll. 637-711. [Adam's fourth vision: a scene of war: the violence done to Enoch.]

Adam looked and saw a wide territory stretching out before him—towns interspersed with rural scenes; cities of men adorned

Cities of men with lofty gates and towers,
Concourse in arms, fierce faces threatening war,
Giants of mighty bone and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged,
Both horse and foot, nor idly mustering stood.
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow-ground, or fleecy flock,
Ewes and their bleating lambs, over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray:
With cruel tournament the squadrons join;
Where cattle pastured late, now scattered lies
With carcasses and arms the ensanguined field
Deserted. Others to a city strong

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with lofty gates and towers; armies drawn up in order of battle; fierce faces threatening war; giants of huge stature and of bold and adventurous spirit. Some wielded arms, while others rode fiery horses either singly or ranged in order of battle. Nor did this armed concourse—horse and foot—stand for purposes of idle parade. In one direction could be seen a select company, returning from a foraging expedition and driving in as their booty a herd of beeves and kine from fair meadow-ground, or a flock of sheep, ewes and bleating lambs. The shepherds from whom this booty was taken had hardly been able to escape with their lives; but they had called in assistance with the result that there had been a bloody fray and the squadrons had joined in cruel battle so that the field, where cattle lately pastured, was now strewn with carcasses and presented a desolate and bloody appearance. (And while some are thus engaged in a foraging expedition,) others pitch their camp outside a city and lay siege to it, trying to capture it by scal-

Lay siege, encamped, by battery, scale, and mine,
Assaulting; others from the wall defend
With dart and javelin, stones and sulphurous fire;
On each hand slaughter and gigantic deeds.
In other part the sceptred haralds call
To council in the city-gates: anon
Grey-headed men and grave, with warriors mixed,
Assemble, and harangues are heard; but soon
In factious opposition, till at last
Of middle age one rising, eminent
In wise deport, spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above: him old and young
Exploded, and had seized with violent hands,
Had not a cloud descending snatched him thence,
Unseen amid the throng. So violence

---

ing the walls, by mining underground or by direct assault. Others again defend the city from within the walls by hurling darts, javelins, stones, and sulphurous fire, and on both sides, slaughter and gigantic deeds are done. (While the siege thus goes on) in another part sceptred heralds summon the people to a council at the city-gates. Forthwith, grave and greyheaded men, mixed with warriors, assemble and speeches are delivered. But the speeches soon degenerate into factious wrangling till at last one man of middle age, distinguished by his wise demeanour, rising, speaks much of right and wrong, of justice, religion, truth, peace and the judgment of God. But he is hissed at by old and young alike; and people would have laid violent hands upon him if a cloud, descending, had not rapt him away, invisible, from amidst the throng. So, all over the plain, violence, oppression,

Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turned full sad: "Oh, what are these?
Death's ministers, not men! who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother; for of whom such massacre
Make they but of their brethren, men of men?
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?"
To whom thus Michael: "These are the product
Of those ill-mated marriages thou saw'st!
Where good with bad were matched, who of themselves
Abhor to join, and, by imprudence mixed,
Produce prodigious births of body or mind.
Such were these Giants, men of high renown;

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and the rule of might reigned unchecked and no refuge was to be found from them. The sight melted Adam to tears, and, lamenting, he turned thus sadly towards his guide. "Oh, what creatures are these! Surely they must be Death's ministers and not men, seeing that they kill man thus cruelly and multiply a thousandfold the sin of him who slew his brother—for, after all, of whom do they make such massacre but of their own brethren? But who was that just man who would have been lost by reason of his righteousness, if Heaven had not rescued him?" To whom Michael replied thus: "These are the offspring of those ill-fated marriages which you lately saw and in which good was joined with evil—good and evil which are reluctant to mingle of themselves and which, if imprudently mixed, give birth to monstrosities of body and mind. Among such monstrosities were the giants of ancient times—men held in high renown; for in those days might only was admired

For in those days might only shall be admired,
And valour and heroic virtue called ;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be styled great conquerors,
Patrons of mankind, gods, and sons of gods——
Destroyers rightlier called, and plagues of men.
Thus fame shall be achieved, renown on Earth,
And what most merits fame in silence hid.
But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come

---

and was called strength and heroic virtue. Also it was regarded as the height of glory to conquer in battle, to subdue nations, and to bring home spoil with infinite man-slaughter ; and people did this kind of thing for the sake of show and triumph and in order that they might be called patrons of mankind, gods and sons of gods, though they would deserve rather to be called destroyers and plagues of men. Thus fame and renown on earth would be achieved and that which most merits fame would be hid in silence. But he whom you beheld just now—he would be seventh in descent from you—the one righteous man in a perverse and wicked world ; and therefore—for daring singly to be just and to tell the odious truth that God would come and judge men with his saints—he would be hated by all men and would be sore beset with foes. But

To judge them with his Saints—him the Most High,
Rapt in a balmy cloud with winged steeds,
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death : to show thee what reward
Awaits the good, the rest what punishment ;
Which now direct thine eyes and soon behold."

## IVE. Man's wickedness and its punishment by the deluge.

He looked, and saw the face of things quite changed ;
The brazen throat of war had ceased to roar ;
All now was turned to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or adultery, where passing fair

---

God, as you have seen already, would snatch him away, wrapt in a fragrant cloud, and admit him to dwell in the climes of bliss—exempt from death and in the high enjoyment of God's saving grace : and he would do this to show you the reward that awaits the good and the punishment that awaits the rest. And now turn and direct your eyes to behold this latter—*viz.* the punishment of the wicked."

ll. 712-901. [Adam's fifth and last vision : Man's wickedness receives terrible punishment : the story of the deluge.]

Adam looked and saw that the face of things had been quite changed. The trumpets had ceased to sound and everything had turned to licentious mirth and sport, to wantonness, feasting and and dancing, to marrying or prostituting just as the case might be, and even to rape or adultery wherever men might be allured by

Allured them ; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declared,
And testified against their ways : he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preached
Conversion and repentence, as to souls
In prison, under judgments imminent ;
But all in vain. Which when he saw, he ceased
Contending, and removed his tents far off ;
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measured by cubit, length, and breadth, and highth,
Smeared round with pitch, and in the side a door
Contrived, and of provisions laid in large
For man and beast : when lo ! a wonder strange !

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the beauty of women : and thus from drunken festivities, men passed to strife and civil war. At length a reverend sire came amongst them, who declared great dislike of their doings and bore testimony against their evil courses. He was often present at their gatherings whether on festive or solemn occasions and preached to them of the necessity of conversion and repentence—even as people may preach to condemned prisoners lying under sentence of death. But all his efforts were in vain : and when he saw this, he ceased struggling and removed his tents afar off. Then, hewing timber from a mountain, he began building a vessel of huge size, duly measured its length, breadth and height ; smeared it with pitch ; contrived a door in the side, and laid in a large store of provision for man and beast. And when all this was completed, behold, there was a strange phenomenon ! for every species of bird, beast and

Of every beast, and bird, and insect small,
Came sevens and pairs, and entered in, as taught
Their order ; last, the sire and his three sons,
With their four wives ; and God made fast the door.
Meanwhile the south-wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under heaven ; the hills, to their supply,
Vapour, and exhalation dusk and moist,
Sent up amain ; and now the thickened sky
Like a dark ceiling stood : down rushed the rain
Impetuous, and continued till the Earth
No more was seen. The floating vessel swum
Uplifted, and secure with beaked prow
Rode tilting o'er the waves ; all dwellings else

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small insect came and entered his vessel by sevens and pairs, even according to the order they had been taught. Lastly, Noah himself, with his wife, three sons, and the wives of these sons entered the ship, and God fastened the door. Meanwhile the south wind rose, and, hovering over the earth ( like some gigantic bird ) with widestretched, black wings drove together all the clouds from under Heaven : and as fast as the clouds poured out the rain, the hills sent up dark and moist vapour and exhalation to replenish the supply. And now the clouds, gathering thick, stretched across the sky like some dark ceiling : and then the rain rushed impetuously down and continued till the earth seemed to be blotted out. The vessel, buoyed up by the force of the water, floated easily, and, with its sharp, beaked prow, rode careering over the waves : and all other places

Flood overwhelmed, and them with all their pomp
Deep under water rolled ; sea covered sea,
Sea without shore : and in their palaces,
Where luxury late reigned, sea-monsters whelped
And stabled : of mankind so numerous late,
All left in one small bottom swum embarked.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation ! Thee another flood,
Of tears and sorrow a flood, thee also drowned,
And sunk thee as thy sons ; till, gently reared
By the Angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns
His children, all in view destroyed at once ;
And scarce to the Angel utter'dst thus thy plaint ;

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of habitation (except the ship) were overwhelmed by the flood and rolled deep under the water with all their pomp. Deep rolled over deep ; * sea-monsters stabled and brought forth their young in palaces which had lately been the seat of luxury and pomp ; and of mankind—so numerous lately—the sole survivors floated embarked in one small vessel. How did you grieve, then, Adam, at the sight of this miserable end of your race—an end by depopulation ! Just as your children were overwhelmed by the flood, so you also were overwhelmed by another flood—a flood of sorrow and tears. At last, raised gently by the angel, you stood again upon your feet though you were desolate, even as a father is desolate who has to mourn his children—all destroyed in his sight

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* The idea is that another vast and measureless sea rolled over the original level of the sea

"O visions ill foreseen ! Better had I
Lived ignorant of future ! so had borne
My part of evil only, each day's lot
Enough to bear ; those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me, ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his children ; evil he may be sure,
Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel
Grievous to bear. But that care now is past ;

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"at one fell swoop." And then, scarce able to find utterance for your words, you mourned thus before Michael : "O visions that I have been unfortunate enough to see ! It would have been better if I had lived ignorant of the future. Then I should have had to endure my own share of evil alone—each day's trouble being hard enough to bear. But now, the evils that were dispensed to mankind through many ages ( the evils that would have happened to mankind through a long succession of years)—these evils light at once upon my head—gaining premature birth through my unlucky foreknowledge and torturing me, ere yet they have come into existence, with the thought that they must come into being. * Henceforth, let no man seek to know beforehand as to what will happen to him or his children. He may be sure that it will be some evil which no foreknowledge on his part can prevent : and if he seeks to foreknow it, he may be sure that the apprehension of the evil will be just as hard to bear as the evil itself. But these cares

* As yet these sorrows are not in existence ; but the thought that they must come into being tortures me even now.

Man is not whom to warn ; those few escaped
Famine and anguish will at last consume,
Wandering that watery desert. I had hope,
When violence was ceased and war on Earth,
All would have then gone well, peace would have crowned
With length of happy days the race of Man ;
But I was far deceived, for now I see
Peace to corrupt no less than war to waste.
How comes it thus ? Unfold, Celestial Guide,
And whether here the race of Man will end."
 To whom thus Michael : " Those, whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void ;

(viz. about man and what he must or must not do) are now all past ; for man himself has ceased to exist and so there is no one to be warned : and those few who have escaped the flood—they are sure to be consumed by famine and anguish as they wander over the watery desert. I had hoped that when war and violence ceased on earth, all would go well with the human race and that peace would give length of days to the lives of men. But I find that I was greatly deceived, for I see that peace corrupts even more than war wastes. But how is it that things fell out in this way ? Explain the mystery. O celestial guide, and tell me whether the human race will end here or not" And Michael said thus to Adam. "The people whom you saw in your last vision as rolling in wealth and luxury—they were the very same people whom you saw first as excelling in great exploits and acts of physical prowess. But they were devoid of true virtue. ' They would shed much blood, do much waste, subdue nations and achieve earthly fame, high titles and rich booty : but

Who, having spilt much blood, and done much waste,
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust, till wantonness and pride
Raise out of friendship hostile deeds in peace.
The conquered also, and enslaved by war,
Shall, with their freedom lost, all virtue lose,
And fear of God, from whom their piety feigned
In sharp contest of battle found no aid
Against invaders ; therefore, cooled in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy ; for the Earth shall bear
More than enough, that temperance may be tried.
So all shall turn degenerate, all depraved,

---

after having done all this, they would turn their course to pleasure, ease, sloth, lust and excess—till their pride and luxury would breed (raise) war among them even in times of peace. (And if the conquerors thus turn to evil courses, the conquered also will not fare much better.) With the loss of freedom, those who are conquered and enslaved will lose also their virtue and fear of God—that God who would not help them in battle inspite of their pretended piety and towards whom, consequently, they would grow cool in zeal. And thenceforth, (having grown cool their devotion to God) their only study will be—how to live in ease and safety on what their masters will permit them to onjoy : for of things to enjoy the earth will bear more than enough so that the power of temperance may be tested. Thus the people will all turn degenerate and depraved, and justice, temperance, truth and faith

Justice and temperance, truth and faith, forgot ;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended. Fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe
And full of peace, denouncing wrath to come
On their impenitence ; and shall return
Of them derided, but of God observed
The one just man alive ; by his command
Shall build a wondrous ark, as thou beheld'st,
To save himself and household from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast

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will be forgotten. Only one man will escape from this contagion of general depravity, the one righteous man in an age of vice—one who will continue good against the prevailing expample of the times, in face of temptation, of evil customs and of a whole world banded against him. Fearless of reproach, scorn and violence, he will (continue to) warn people against their evil courses, will set forth before them the greater safety and peace of the paths of righteousness and will denounce against people the wrath of God which was to visit them for their impenitence. However, he will be derided by men, and only God will take notice of him as of the one just man alive. By God's command he will build a wonderful vessel—even the same that you saw lately in vision—a vessel in which to save himself and his family from amidst a whole world devoted to destruction. And as soon as he—together with all such among men and beasts as may be selected

Select for life, shall in the ark be lodged,
And sheltered round, but all the cataracts
Of Heaven set open on the Earth shall pour
Rain day and night ; all fountains of the deep,
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills. Then shall this Mount
Of Paradise by might of waves be moved
Out of his place, pushed by the horned flood,
With all his verdure spoiled, and trees adrift,
Down the great river to the opening Gulf,
And there take root, an island salt and bare,
The haunt of seals, and orcs, and sea-mews' clang :
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent or therein dwell.
And now what further shall ensue behold."

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for living—will be sheltered and safely lodged in the vessel, the flood-gates of Heaven will be set open and will begain pouring rain upon the earth day and night. (And just as the fountains of Heaven would be set open, so) the fountains of the deep also would be unsealed—so that the Ocean will heave and spread beyond all bounds even so far as to innundate the highest hills. Then, even this mount of Paradise shall be unmoored from its place of rest by the force of waves, and—with its verdure robbed and trees floating loose—will be pushed by the branching flood down the great river Euphrates to the head of the Persian Gulf ; and there it will take root as a salt and naked island—the haunt of seals, whales and clanging sea-mews. And God will do this (i. e. unmoor this blessed mount of Paradise, and rob it of its beauty snd richness) to show that He attaches no particular sanctity to place if such sanctity is not brought thither by the men who dwell therein. And now, look out for what further things would happen."

He looked, and saw the ark hull on the flood;
Which now abated ; for the clouds were fled,
Driven by a keen north-wind, that, blowing dry,
Wrinkled the face of deluge, as decayed ;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst ; which made their flowing shrink
From standing lake to tripping ebb, that stole

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Adam looked and saw the ark floating over the deep like a bare and dismantled vessel. The flood also had greatly abated ; for (by this time) the keen north wind had dispersed the clouds, and, blowing dry, had caused the deluge to shrink even like the face of a withered and aged man. * Also, the clear sun gazed hot upon the wide, shining surface of the flood and seemed to suck in the waters like a man athirst. And this hot, thirsty action of the sun caused the waters to shrink from the size of a standing lake † to that

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* The idea is this. "Just as the face of an aged man shrivels up and becomes wrinkled, so the North wind wrinkled the deluge and caused it to shrink up."

† In other words, the waters continued to shrink and shrink till they returned to their normal level in the ocean-bed. What had seemed at first like a vast, standing pool of water, began to look like a trickling stream : and this stream again crept down further and further till the waters began to flow in their natural beds.

With soft foot towards the deep, who now had stopt
His sluices, as the heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fixed.
And now the tops of hills as rocks appear;
With clamour thence the rapid currents drive
Towards the retreating sea their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove, sent forth once and again to spy
Green tree or ground whereon his foot may light;
The second time returning, in his bill
An olive-leaf he brings, pacific sign.
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train;
Then, with uplifted hands and eyes devout,

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of a trickling stream; and this stream again seemed slowly to ebb down towards the bottom of the deep—of which the fountains had now become closed just as the windows of Heaven had beet shut. And now the Ark does not float again but seems to have struck ground—being fixed firm on the top of some high mountain: and now the tops of the hills emerge as no bigger than rocks; and the waters recede from there towards the retreating seas with clamorous uproar. Forthwith a raven flies out from the ark, and after him, a dove—as being a sure messenger—is sent twice to see whether he might not discover some green tree or firm ground on which his foot might rest. On the second occasion, the dove returns bringing in his bill an olive-leaf as sign of peace. Soon after, dry land emerges from out of the waters and the ancient sire descends from the ark with all his train of followers. Then turning gratefully towards God with devout eyes and uplifted hand, he beholds overhead a dewy cloud;

Grateful to Heaven, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced, and thus his joy broke forth :
"O thou, who future things canst represent
As present, Heavenly Instructor, I revive
At this last sight, assured that Man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroyed, than I rejoice
For one man found so perfect and so just,
That God vouchsafes to raise another world

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and in the cloud he beholds—as a sign of peace from God and of a new covenant with him—a rainbow gaily decked with three listed colours. Adam's heart, so sad erewhile, rejoiced greatly at this ; and his joy broke forth in the following words.

"Heavenly instructor, O thou who can represent future things as vividly as though they were present, I revive at this last sight, being assured that man will live together with all other creatures and will help to preserve their seed. * Also, I do not lament so much for a whole world of wicked sons destroyed, as I rejoice over

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* It was man who, by building the ark, enabled all other creatures to live. Thus man not only saved himself but helped other creatures to preserve their 'seed.'

From him, and all his anger to forget.
But say, what mean those coloured streaks in Heaven,
Distended as the brow of God appeased?
Or serve they as a flowery verge to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve and shower the Earth?"
To whom the Archangel: "Dextrously thou aim'st.
So willingly doth God remit his ire,
Though late repenting him of Man depraved;
Grieved at his heart, when looking down he saw
The whole Earth filled with violence, and all flesh
Corrupting each their way; yet, those removed,
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind,

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the one who has been found just and righteous—so that God condescends to raise another world from him and to forget all his anger. But say what may be the meaning of those coloured streaks which are spread out over Heaven like the distended brow of God? Or do they serve as some embroidered hem to bind up the skirt of the watery clouds—for fear lest the clouds should dissolve again and cover the earth with a fresh deluge."

And the archangel answered thus: "Your conjecture has hit very near the mark. Thus willingly indeed hath God remitted his anger, though, only lately, he was repenting of having created the depraved race of man—being grieved at heart when, looking down, he saw the whole earth full of violence and all flesh corrupting each after its own fashion. Yet, the sinners being once removed God will take pity upon the one just man that will be left behind: and he will relent so far as not to blot out the race of mankind but

And makes a covenant never to destroy
The Earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast ; but, when he brings
Over the Earth a cloud, will therein set
His triple-coloured bow, whereon to look
And call to mind his covenant. Day and night,
Seed-time and harvest, heat and heavy frost,
Shall hold their course, till fire purge all things new,
Both Heaven and Earth, wherein the just shall dwell."

---

will enter into a now covenant with him—a covenant never again to destroy the earth by deluge or to let the sea encroach upon the land, or to let rain drown the world with all the men and beasts living therein. But, whenever he brings a cloud upon the earth, he will set there this triple-coloured bow—so that men may look upon it and be reminded of God's covenant. And thus, henceforth, day and night, seed time and harvest, summer and winter will alternate in regular succession till the whole world is purged anew by fire and a new heaven and a new earth are created wherein only the just will dwell.

# PARADISE LOST.

## BOOK XII.

## THE ARGUMENT.

The Angel Michael continues, from the Flood, to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be which was promised Adam and Eve in the Fall; his incarnation, death, resurrection, and ascension; the state of the Church till his second coming. Adam, greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

# PARADISE LOST.

## BOOK XII.

### I. World's history from the Flood to the days of Moses, Joshua and Israel.

AS one who in his journey bates at noon,
Though bent on speed, so here the Archangel paused
Betwixt the world destroyed and world restored,
If adam aught perhaps might interpose;
Then, with transition sweet, new speech resumes:
"Thus thou hast seen one world begin and end,
And Man as from a second stock proceed.
Much thou hast yet to see; but I perceive
Thy mortal sight to fail; objects divine

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ll. 1-62. [The story of Nimrod and of the builders of Babel]

Just as a man, though intent on making speed, may pause in his journey at noon, so Michael paused here in the interval between his account of the world destroyed and of the world restored—to see if Adam might not interpose with some question or remark. Then, passing easily to another branch of the subject, he resumed his speech thus: "you have seen the end of one world and the beginning of another; and you have seen man proceeding from a fresh stock as it were. But you have many things yet to see. However, I perceive that your powers of sight are beginning to fail: and truly, divine objects are sure to fatigue and weaken the senses of men.

Must needs impair and weary human sense:
Henceforth what is to come I will relate;
Thou, therefore, give due audience, and attend.
"This second source of men, while yet but few,
And while the dread of Judgment past remains
Fresh in their minds, fearing the Deity,
With some regard so what is just and right
Shall lead their lives, and multiply apace,
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil; and, from the herd of flock
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings poured, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule; till one shall rise,

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So, henceforth, I shall describe (and not show) the objects that are to come. Therefore, listen heedfully and attend.

"This second generation of men (viz. the generation beginning from Noah)—so long as they are few in number and so long as the fear of God's judgment remains fresh in their minds—will fear the deity, will lead their lives with some regard to what is just and right, and will multiply apace. They will labour diligently at the soil and store goodly harvests of corn and wine and oil. Also they will often sacrifice bullocks, lambs and kids from flocks and herds, and pour large wine-offerings, and hold sacred feasts: and thus they will spend their days in innocent joy and dwell for long a time distributed among families and tribes. But at last one will rise among them of a proud, ambitious heart—who,

Of proud, ambitious heart, who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethern, and quite dispossess
Concord and law of Nature from the Earth;
Hunting (and men, not beasts, shall be his game)
With war and hostile snare such as refuse
Subjection to his empire tyrannous.
A mighty hunter thence he shall be styled
Before the Lord, as in despite of Heaven,
Or from Heaven claiming second sovranty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He, with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden towards the west, shall find

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not content with fair equality and that state of brotherliness which nature imposes, will seek to arrogate to himself undeserved dominion over others and will quite banish from the earth peace and the law of Nature, for, with war and hostile snare, he will hurt and persecute all those that will refuse subjection to his tyrannous empire. Therefore he will be styled a "mighty hunter before the Lord"—either as claiming to derive soverignty from Heaven or as exercising soverign rights even in despite of Heaven. Thus, he will derive his name from rebellion (i. e. definace to God) though he may accuse others of the same fault. Others will join him—either from the ambition of being sovereigns themselves or of exercising sovereign rights under his soveregnity:—and these people, marching westward from Eden, will arrive at a plain where

The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell.
Of brick, and of that stuff, they cast to build
A city and tower, whose top may reach to Heaven;
And get themselves a name, lest, far dispersed
In foreign lands, their memory be lost,
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower
Obstruct Heaven-towers, and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language, and, instead,
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud,

a black stream of asphaltic flood gushes out from the ground and looks like the very mouth of Hell. Here, with brick and the bituminous gurge issuing out from the ground, these people will plan the building of a city and tower the top of which might reach up to Heaven. And this they will do to get a name for themselves—careless whether the name was good or bad—for fear lest, when they were far dispersed in foreign lands, their very memory might be lost. But God, who often descends to visit men unseen and walks among their habitations in order to observe their doings—beholding the foolish endeavours of these people—will come down to see their city ere its towers reached high enough to obstruct the walls of Heaven; and in mockery of their work, he will set upon their tongues a spirit of contention so that they will quite forget their native language and talk instead in a strange and unintelligible gibberish. Forthwith a hideous gabble will rise among

Among the builders ; each to other calls,
Not understood, till hoarse, and all in rage,
As mocked they storm. Great laughter was in Heaven,
And looking down, to see the hubbub strange
And hear the din ; thus was the building left
Ridiculous, and the work *Confusion* named."
Whereto thus Adam, fatherly displeased
"O execrable son, so to aspire
Above his brethern, to himself assuming
Authority usurped, from God not given '
He gave us only over beast, fish, fowl,
Dominion absolute ; that right we hold
By his donation ; but man over men
He made not lord : such title to himself

the builders : each will call to the other in a species of unintelligible language : and, hoarse and angry, they will all begin to storm all at once as thinking that each is mocking the other—whereupon there would be great laughter in Heaven and the angels would all look down to see the strange hubbub and hear the noise. Thus the building would be left incomplete—a monument of ridicule—and the whole work would be named Confusion."

Thereupon, Adam, in fatherly displeasure, spoke thus to the angel : "O detestable son, who would thus aspire to rise over his brethren—arrogating to himself an authority to which he has no claim and which God has not given to him ! God gave us absolute dominion over beasts, fishes and fowls, and that authority we can exercise by virtue of his gift. But surely he never made man lord over other men—rather he has reserved that title for himself and

Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on Man ; to God his tower intends
Siege and defiance. Wretched man ! what food
Will he convey up thither, to sustain
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread ?"
To whom thus Michael : "Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty ; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells

has freed men from the control of men. But this usurper does not limit his encroachment to men : (he is not content even with tyrannising over men :) his tower is a defiance of God and is intended to lay siege to Heaven. Wretched man ! (In building his tower, did he not think of the difficulties of the task ?) What food could he hope to convey up thither in order to sustain himself and his rash army ? Would not the thin, rarefied air of those upper regions waste his entrails and make him famish for want of breath if not for want of food ?"

ll. 79—269. [From Abraham to Moses and Joshua.]

And Michael replied thus to Adam : "Rightly do you condemn that son ( of yours ), who, aspiring to subdue rational liberty, has brought so much trouble upon the peaceful state of humanity. Yet know that true liberty always dwells with right

Twinned, and from her hath no dividual being.
Reason in Man obscured, or not obeyed
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man, till then free. Therefore since he permits
Within himself unworthy powers to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords,
Who oft as undeservedly enthral
His outward freedom. Tyranny must be,
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low

reason and has no separate existence apart from her—and this true liberty was then lost when you first lapsed from the path of virtue. Reason being obscured or disobeyed (as was the inevitable consequence of your sin), inordinate extravagance at once assumes sway over the human heart and reduces man—free till then—to a condition of real servitude. And when man permits base, inordinate passion to gain control over reason in his inner nature (in other words, when he becomes inwardly a slave), God, just in his judgment, subjects him to masters, who, with wrongful violence, curb his outward freedom of action. Tyranny there must be in the world, though this general rule can be no excuse for individual tyrants. Yet, sometimes, people may stray so far from the path of virtue that no

* Milton is here referring to the two different ways in which people may lose liberty. They may lose liberty from foreign aggression—which is God's punishment for their inner servitude to base passions. Or they may lose liberty, not from foreign aggression but simply from loss of virtue.

From virtue, which is reason, that no wrong,
But justice, and some fatal curse annexed,
Deprives them of their outward liberty,
Their inward lost : witness the irreverent son
Of him who built the ark, who, for the same
Done to his father, heard his heavy curse,
*Servant of Servants*, on his vicious race,
Thus will this latter, as the former world,
Still tend from bad to worse, till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes ; resolving from thenceforth
To leave them to their own polluted ways,
And one peculiar nation to select
From all the rest, of whom to be invoked—
A nation from one faithful man to spring.

foregin aggression but simply the just law of Nature—or perhaps some fatal curse of birth—will deprive them of their outward liberty of action when they have once lost inner liberty of spirit. Witness for instance, the case of Ham. Noah's irreverent son, who, from the insult offered to his father, heard the heavy curse that his whole vicious race should be servants of servants. This second world, like the first one, will tend gradually from bad to worse, till God, tired of men's iniquities, will withdraw his presence from them and avert his holy eyes—rosolving that henceforth he would leave men to their evil ways and select one particular nation 'by whom he would desire to be worshipped—a nation which was to spring from one faithful man. This man was living on the eastern side

Him on this side Euphrates yet residing,
Bred up in idol-worship—Oh, that men
(Canst thou believe ?) should be so stupid grown,
While yet the patriarch lived who scaped the Flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods !—yet him God the Most High voutsafes
To call by vision from his father's house,
His kindred, and false gods, into a land
Which he will show him, and from him will raise
A mighty nation, and upon him shower
His benedictiôn so, that in his seed
All nation shall be blest. He straight obeys :
Not knowing to what land, yet firm believes.
I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil,

of the Euphrates and was being brought up in an idolatrous household. Oh, can you believe that men should grow so stupid that, even in the lifetime of him who escaped the flood (and when the memory of that disaster was still fresh in their minds), they should forsake the living god and begin worshipping images of wood and stone carved by their own hands ? But while Abram is thus being brought up in an idolatrous household, God condescends to visit him in vision and to call him away from his kindred, his father's house and his false gods, into a new land which He promises to show him ; and He promises also that He would raise a mighty people from Abram and shower benediction upon him so that all the nations might be happy in his offspring. Abram obeys at once—not knowing to what land he is going but believing firmly in God. You cannot see him : but I see with what faith he leaves his gods, his friends, and his native soil, Ur of Chaldœa ; and now he crosses the

Ur of Chaldæa, passing now the ford
To Haran ; after him a cumbrous train
Of herds and flocks, and numerous servitude,
Not wandering poor, but trusting all his wealth
With God, who called him, in a land uuknown.
Canaan he now attains ; I see his tents
Pitched about Sechem, and the neighbouring plain
Of Moreh ; there, by promise, he receives
Gift to his progeny of all that land,
From Hamath northward to the Desert south
(Things by their names I call, though yet unnamed),
From Hermon east to the great western sea ;
Mount Hermon, yonder sea, each place behold
In prospect, as I point them : on the shore,
Mount Carmel ; here, the double-founted stream,
Jordan, true limit eastward ; but his sons

Euphrates at Haran—not wandering poor but taking with him a numerous body of servants and a cumbrous train of herds and flocks and trusting all this wealth to that God who was summoning him to an unknown land. And now he has reached Canaan and I find his tents pitched about Sechem and on the neighbouring plain of Moreh : and here God promises to make a gift to his progeny of all that land which stretched from Hamath in the north to the desert in the south and from Hermon in the east to the Levant in the west—calling the places in question by names which they had not yet received but which were to be theirs in future Behold Mt. Hermon yonder and yonder the sea—each place in prospect as I point them out to you. There, on the shore, behold Mt. Carmel, and here, on the other side, behold the double-founted stream, Jordan, which marks the true Eastern limit of the Holy land. But Abram's sons will spread even beyond this region and will extend

Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the Earth
Shall in his seed be blessed. By that seed
Is meant thy great Deliverer, who shall bruise
The Serpent's head; whereof to thee anon
Plainlier shall be revealed. This patriarch blest,
Whom *faithful Abraham* due time shall call,
A son, and of his son a grandchild, leaves,
Like him in faith, in wisdom, and renown.
The grandchild, with twelve sons increased, departs
From Canaan to a land hereafter called
Egypt, divided by the river Nile;
See where it flows, disgorging at seven mouths
Into the sea. To sojourn in that land
He comes, invited by a younger son
In time of dearth, a son whose worthy deeds

their habitation as far as that long range of hills called Senir. Think specially upon this that all the nations of the earth are to be made happy in the seed of Abram: and by that seed is meant the great deliverer who will bruise the serpent's head and about whom more will be clearly revealed to you afterwards. This blessed Patriarch—who in after times would be called *faithful Abraham*—would leave behind him a son and grandson—both being equal to him in faith, wisdom and renown. This grandchild again, being blessed with 12 sons, leaves Canaan for a land which is hereafter to be called Egypt and which is separated from the Holy Land by the river Nile; and yonder see that river as it disembogues into the sea through seven different channels. He comes to sojourn in this land—invited, in a season of famine, by a younger son whose worthy deeds raise him to a position next after that of the sovereign

Raise him to be the second in that realm
Of Pharaoh. There he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequent king, who seeks
To stop their overgrowth, as inmate guests
Too numerous ; whence of guests he makes them slaves
Inhospitably, and kills their infant males :
Till, by two brethren (those two brethren call
Moses and Aaron) sent from God to claim
His people from enthralment, they return,
With glory and spoil, back to their promised land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compelled by signs and judgments dire :

in that realm of the Pharaos : and it is here that he dies. The race that he leaves behind him spreads and grows to be a mighty nation ; and at last a 'sequent king' suspects them and seeks to check their growth, deeming that they were proving too numerous for guests. Hence, from guests, he seeks inhospitably to treat them like slaves and kills all their male children. Then these people return to their promised land with glory and spoil, led by two brethren called Moses and Aaron whom God had sent to redeem his people from their state of bondage. But ere this can be achieved (viz. ere the seed of Abraham can be redeemed from bondage and brought back to the promised land), the lawless tyrant who refuses to recognize them or to pay any heed to his message has to be convinced by terrible signs and punishment.* Thus the rivers are turned into

* Here follows an enumeration of the plagues which visited the land of Pharaoh. These were the 'signs and judgments dire' by which the 'lawless tyrant' had to be 'compelled.'

To blood unshed the rivers must be turned ;
Frogs, lice, and flies must all his palace fill
With loathed intrusion, and fill all the land ;
His cattle must of rot and murrain die ;
Botches and blains must all his flesh emboss,
And all his people ; thunder mixed with hail,
Hail mixed with fire, must rend the Egyptian sky,
And wheel on the earth, devouring where it rolls ;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green ;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days ;
Last, with one midnight-stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tamed at length submits

**blood ; the king's place and the whole land are filled with the loathsome intrusion of frogs, lice and insects ; the cattle die of rot and murrain ; the whole nation suffer from scabs and leprosy ; hailstorms and deluges of brimstone rend the Egyptian sky and flash and sweep over the land destroying whatever they touch ; a dark cloud of locusts destroy the herb, fruit and grain such as the hail may have spared so that nothing green can be seen upon the ground ; a thick cloud of darkness spreads from end to end of the land and blots out three days from the year, as it were ; and lastly, at one mid-night stroke all the first-born among the Egyptians are struck down dead. Thus the river-dragon*, tamed by ten successive wounds, consents at length to the departure of the sojourn-**

*** The Pharaoh is so called because he rules over the land of the Nile.**

To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More hardened after thaw; till, in his rage,
Pursuning whom he late dismissed, the sea
Swallows him with his host, but them lets pass,
As on dry land, between two crystal walls,
Awed by the rod of Moses so to stand
Divided, till his rescued gain their shore:
Such wondrous power God to his Saint will lend,
Though present in his Angel, who shall go
Before them in a cloud, and pillar of fire—
By day a cloud, by night a pillar of fire—
To guide them in their journey, and remove
Behind them, while the obdurate king pursues.

ers and his obdurate heart is often humbled: but just as ice congeals all the harder after a thaw, so the Pharaoh's heart set all the harder after these temporary fits of humanity At last, as he seeks, in his rage, to pursue those whom he had lately dismissed, the sea swallows him with his whole army—while, awed by the rod of Moses to stand divided till the rescued gain the opposite shore, it allows them (i. e. the sojourners) to cross as on dry land between two massive walls of water.† Such is the wondrous power which God will lend to his saint though he will himself be present with the army in the shape of an angel—an angel who, by day, will move as a cloud before the army while at night he will move behind as a pillar of fire so long as the obdurate

† In other words, the waters, disparted on either side, stand like two massive walls of crystal leaving a narrow lane between through which Moses and his followers cross over to the other shore.

All night he will pursue, but his approach
Darkness defends between till morning-watch;
Then through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot-wheels: when, by command,
Moses once more his potent rod extends
Over the sea: the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war. The race elect
Safe towards Canaan from the shore advance
Through the wild Desert, not the readiest way;
Lest, entering on the Canaanite alarmed,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet

king will pursue the chase. All night the king will continue the pursuit: but till morning, his nearer approach will be prevented by darkness, while, at day-time, God, looking through the pillar of fire and cloud, will trouble the hearts of Pharao's army and will craze their chariot-wheels. And then, by God's command, Moses will once more extend his rod over the sea; the sea will obey his rod and the waves will flow back over the embattled ranks of the army and will overwhelm them quite. Meanwhile, the chosen race, breaking off from the shore, will advance safe towards Canaan through the wild desert. This no doubt was not the readiest way; but God chose it lest his peoole, inexpert in war, might stumble unexpectedly upon the Philistines, and, being terrified by the prospect of fighting with them, might choose to go back to Egypt preferring servitude and inglorious ease: for, strange as it may sound, except when under the influence of some fit of temporary rashness, those who are untrained in arms—noble and ignoble alike—cling more tenaciously to life than those who are

Untrained in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness : there they shall found
Their government, and their great Senate choose
Through the twelve tribes, to rule by laws ordained.
God, from the mount of Sinai, whose grey top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws ; part, such as appertain
To civil justice ; part, religious rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful ; they beseech
That Moses might report to them his will,

accustomed to war. (Meanwhile) by adopting the more circuitous way through the wilderness, the chosen people will gain another advantage : they would establish their system of Government and choose their great senate from among the twelve tribes—that senate which was to rule them according to laws, ordained by God. From Mt. Sinai whose grey top will tremble beneath his presence, God, descending in thunder, lightning and to the accompaniment of loud trumpet-sound, will himself dispense laws for the chosen people. Some of these laws will deal with questions of civil justice, while others will deal with religious rites and the forms of offering sacrifice ; and these latter will serve as symbols prefiguring the approach of the destined seed who will bruise the serpent and by that means will achieve the salvation of the human race. But the voice of God is dreadful to the ears of mortal men : hence, (even) the chosen people cannot bear to hear the voice of God direct and so they beseech that Moses might report

And terror cease ; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets, in their age, the times
Of great Messiah shall sing. Thus laws and rites
Established, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle—
The Holy One with mortal men to dwell.
By his prescript a sanctuary is framed
Of cedar, overlaid with gold ; therein
An ark, and in the ark his testimony,

to them of God's will and thus stop the terror of God speaking face to face with them. Moses grants their prayer, knowing that there can be no access to God except through some mediator ; and the functions of this mediator—rightly belonging to a greater person of whom Moses was te foretell and whom the prophets would celebrate as the Messiah in all times to come—were now only symbolically borne by Moses.* Thus laws and rites being duly established, God takes such delight in these chosen people who obediently perform his will that he condescends to set up his tabernacle among them—the holy one descending so far as to dwell with mortal men. Working according to his direction, a sanctuary is built of cedar wood, crusted over with gold : therein is placed an ark and in the ark is put the testimony—

* In other words, Moses was not the destined mediator : he only symbolically performed the office and function of the Messiah.

The records of his covenant ; over these
A mercy-seat of gold, between the wings
Of two bright Cherubim ; before him burn
Seven lamps, as in a zodiac representing
The heavenly fires. Over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey ; and at length they come,
Conducted by his Angel, to the land
Promised to Abraham and his seed. The rest
Were long to tell : how many battles fought ;
How many kings destroyed, and kingdoms won ;
Or how the sun shall in mid-heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, 'Sun, in Gibeon stand,

the record of God's covenant with the chosen people. Over the sanctuary, between the wings of two carved figures of cherubim, is placed the mercy-seat : and here will burn seven lamps arranged as in a zodiac to represent the Heavenly constellations. And except when the chosen people were actually engaged in journeying, there always rested over the sanctuary—by day, a cloud, and by night a radiance as of fire : and thus, at length, conducted by the angel, all the people came to the land promised to Abraham and his offspring. It would be tedious to tell the rest of their long story—how many battles would be fought ; how many kings would be subdued and kingdoms won ; and how, for one whole day, the Sun would stand still in mid-heavens and adjourn the course of night at the command of a mere man's voice which would say "O, Sun, stand in Gibeon, and thou, O moon, stand still in Ajalon, till

And thou, Moon, in the vale of Aialon,
'Till *Israel* overcome !' so call the third
From Abraham, son of Isaäc, and from him
His whole descent, who thus shall Canaan win,"

### II. Subsequent Jewsih history with a special reference to the life of Jesus.

Here Adam interposed : "O sent from Heaven,
Enlightener of my darkness, gracious things
Thou hast revealed, those chiefly which concern
Just Abraham and his seed. Now first I find
Mine eyes true opening, and my heart much eased,
Erewhile perplexed with thoughts what would become
Of me and all mankind ; but now I see
His day, in whom all nations shall be blest,

*Israel* prevail and overcome their foes." Such was the name of him who was Isaac's son, third in descent from Abraham ; and from him the name would be given to his whole posterity who would dwell in the land of Canaan."

ll. 270—294. [Adam is perplexed by the multiplicity of the laws given to Israel.]

Here Adam interrupted with the following words : "O you, who have been sent from Heaven to enlighten my understanding, you have revealed gracious things unto me—those chiefly which concern Abraham and his offspring. Now, I find that I am really able to understand the truth, and my heart which erewhile was greatly perplexed about what would happen to me and to mankind has been greatly comforted ;—for now I perceive the distant approach of him in whom all nations will be blessed. And

Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on Earth
So many and so various laws are given:
So many laws argue so many sins
Among them; how can God with such reside?"
    To whom thus Michael: "Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight; that when they see
Law can discover sin, but not remove,

the favour which you have thus shown (by revealing all these things to me) was really undeserved, seeing that I sought to gain knowledge by forbidden means. But there is one thing which I do not yet understand. Why have so many and such various laws been given to those among whom God himself will dwell on earth? So many laws indicate the presence of so many sins; and how can God bear to reside among a people who are thus sinful?"

To whom Michael replied thus: "Since these people are descended from you, do not doubt but that sin will reign among them: and in fact laws were given to them in order to evince their natural depravity so that the mere presence of the laws might incite them to fight against such laws.* And when people perceive that laws can discover sins but can not cure them and that the only method which the law prescribes for the remedy of sins is by means of

* Man is so rebellious by nature that the mere presence of laws would incite him to defy and violate such laws. In one sense, therefore, it may be said that laws were given to man in order to prove his natural depravity, his tendency to sin.

Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness,
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given
With purpose to resign them, in full time,
Up to a better covenant, disciplined

'shadowy' expiations—the blood of bulls and goats—they will conclude that some blood more precious than that of animals must be offered for the redemption of mankind, that the just must die for the unjust, and that it is only through the imputed righteousness of this sacrifice that men will find peace of conscience and their justification in the eyes of God. This peace of conscience and justification before God cannot be obtained by performing the ceremonies enjoined by the law; nor can man perform the moral part of the Law in its entirety; and since he cannot perform it, neither can he except to live. * Thus Law appears imperfect and seems to be given in order that man—disciplined to perceive truth by shadowy

* The idea is this :

(1) The ceremonial part of the Law cannot justify man before God or procure peace of conscience for him.

From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith,
And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead ;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing, who shall quell
The adversary Serpent, and bring back

symbols and figures—may give up law in favour of a higher covenant and may proceed progressively on the path of spiritual development—from flesh to spirit, from the mechanical performance of strict laws to the free acceptance of God's grace, from base and slavish fear of God to filial affection for the Almighty and from the performance of works of law to the performance of works of faith. And hence (viz. because of this superiority of faith over law) it is not Moses, though beloved of God, who would lead the chosen people into Canaan—seeing that Moses was only the minister of the Law—but rather Joshua, whom the Gentlies call Jesus and who would kill the serpent and also would bring back long-wandered

(2) The moral part of the Law can perhaps procure this peace and justification ; but man cannot perform this moral part in its entirety.

(3) Moreover, man perceives that the Law prescribes shadowy expiations—the blood of bulls and goats—for redeeming mankind.

(4) From this he concludes that some more precious blood—the blood of the just for the unjust—must be required for man's salvation and man will be saved by the righteousness imputed to him through such sacrifice.

Through the world's wilderness long-wandered Man
Safe to eternal Paradise of rest.)
Meanwhile they, in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies—
From whom as oft he saves them penitent,
By Judges first, then under Kings; of whom
The second, both for piety renowned
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure. The like shall sing
All Prophecy—that of the royal stock
Of David (so I name this king) shall rise

man to enjoy eternal rest in Paradise. Meanwhile, they (viz. the chosen people)—placed in their earthly Canaan—will dwell and prosper for a long time. But when their national sins disturb the public peace, God will be provoked to raise enemies against them—though it is He himself who will provide means also for saving them from the aggression of these enemies, first, through the instrumentality of Judges and then under Kings. Of these Kings, again, the second—renowned both for his piety and puissant deeds—shall receive from God a promise to the effect that his regal throne should endure for ever. And the prophets also will all speak to the like effect—viz. that a son shall be born of the royal race of

A Son, the Woman's Seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end.
But first a long succession must ensue ;
And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrine.
Such follow him as shall be registered
Part good, part bad ; of bad the longer scroll ;
Whose foul idolatries and other faults,
Heaped to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,

David—the same son about whom you have been foretold as the 'woman's seed ;' about whom Abraham will be foretold as one in whom all nations will trust ; and about whom Kings will be foretold as being the last of Kings—for of his reign there will be no end.* But ere this 'woman's seed,' the last of Kings, arrives on the scene, there must first ensue a long succession of other kings : and of these, David's son—famed for wealth and wisdom—will enshrine in a glorious temple the 'clouded ark of God', which till then would be wandering about in tents without any permanent habitation of its own. Those who will succeed David's son will be registered part as good and part as bad though the bad will far outnumber the good. The foul idolatries and other faults of these bad sovereigns—added to the sins of the common people—will so incense the Deity that he will abandon them and expose their land, their city, and their Temple together with the Holy Ark and all

* His reign when once begun will be perpetual ; and hence he will be the last of Kings.

With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence called.
There in captivity he lets them dwell
The space of seventy years ; then brings them back,
Remembering mercy, and his covenant sworn
To David, stablished as the days of Heaven.
Returned from Babylon by leave of kings,
Their lords, whom God disposed, the house of God
They first re-edify, and for a while
In mean estate live moderate, till, grown
In wealth and multitude, factious they grow.
But first among the priests dissension springs,
Men who attend the altar, and should most

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other sacred things as a derision and prey to that proud city whose walls you lately saw as left unfinished and in confusion and which thence would be called Babylon. There God will leave the chosen people to dwell in captivity for a space of seventy years ; but he will bring them back again, feeling merciful and remembering the covenant which he had sworn with David—a covenant which was to be as permanent as the kingdom of Heaven itself. Returning from Babylon with the permission of their masters, the Persian sovereigns—whom God makes favourably disposed towards them—they first re-edify the house of God and then, for a time, live moderately and in mean estate. But at last, growing in wealth and multitude, they become factious and dissension springs among their priests—men who attend the altar and should most endeavour to

Endeavour peace ; their strife pollution brings
Upon the temple itself ; at last they seize
The sceptre, and regard not David's sons ;
Then lose it to a stranger, that the true
Anointed King Messiah might be born
Barred of his right. Yet at his birth a star,
Unseen before in Heaven, proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold :
His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night ;
They gladly thither haste, and by a quire
Of squadroned Angels hear his carol sung.
A Virgin is his mother, but his Sire
The Power of the Most High. He shall ascend

secure peace. Their strife brings pollution upon the temple itself (viz. by giving opportunity to Antiochus Epiphanes to seize the city and sacrifice swine in the temple) : and at last these priests grow so insolent that they seize the sceptre and pay no heed to David's sons (the rightful claimants to the throne). They then lose the throne to a stranger so that the prophecy might be fulfilled which said that the Messiah—the true anointed king—should be barred of his right. But though the Messiah is thus born barred of his right —yet a star, unknown before, proclaims his advent and guides the Eastern sages who come enquiring for his place and seek to offer (at his feet) incense, myrrh and gold. Also, a solemn angel will tell about his birth to simple sheperds who would be keeping watch at night : and they will hasten to that place and hear his birth-song sung by a choir of angles arranged in troops and companies. A virgin will be the mother of the Messiah, but the High God himself will be his sire. He will ascend his rightful and

The throne hereditary, and bound his reign
With Earth's wide bounds, his glory with the Heavens.'
He ceased, discerning Adam with such joy
Surcharged as had, like grief, been dewed in tears,
Without the vent of words ; which these he breathed :
"O prophet of glad tidings, finisher
Of utmost hope ! now clear I understand
What oft my steadiest thoughts have searched in vain ;
Why our great Expectation should be called
The Seed of Woman. Virgin Mother, hail !
High in the love of Heaven, yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High ; so God with Man unites.

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hereditary throne, his reign will extend over the wide circumference of the Earth, and his glory will reach up to Heaven itself."

ll. 372-462. [Adam rejoices at the prospect of the Messiah's advent : Michael explains the true nature of Christ's contest with the serpent : some further details about Christ's life and the ministry of the Gospel.]

Michael ceased, finding that Adam was so overpowered with joy that his delight now, like his grief erewhile, could express itself only in tears and could not find any vent in words ; and then he began speaking thus : "O messenger of glad tidings, you who have crowned my heart with the joy of utmost hope, now I understand clearly what has often perplexed me before—viz. as to why the object of our highest expectation should be spoken of as the offspring of woman. O virgin mother that is to be, I salute you (even now) ! Though you will be high in the love of Heaven, yet you will proceed from my loins and from your womb will be born the son of the most High : and thus God will be united with man.

Needs must the Serpent now his capital bruise
Expect with mortal pain : say where and when
Their fight, what stroke shall bruise the Victor's heel."
To whom thus Michael : "Dream not of their fight
As of a duel, or the local wounds
Of head or heel. Not therefore joins the Son
Manhood to Godhood, with more strength to foil
Thy enemy ; nor so is overcome
Satan, whose fall from Heaven, a deadlier bruise,
Disabled not to give thee thy death's wound ;
Which he who comes thy Saviour shall recure,
Not by destroying Satan, but his works
In thee and in thy seed. Nor can this be,
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death, and suffering death,

Now, at last, the serpent must needs have his capital bruise and mortal pain : but when and where will this fight take place ? and what will be the stroke that will bruise the victor's heel ?"

And Michael thus replied to Adam : "Do not dream that their fight will be in the nature of an earthly duel, a physical encounter or that the wounds which they will receive will be in the nature of local wounds on head or heel. It is not for this (viz. not to foil your enemy by sheer physical strength) that the son will join godhood to manhood : nor will Satan be so overcome (viz. overcome by brute strength alone)—Satan who was not prevented even by a deadlier blow, viz his fall from Heaven, from inflicting upon you your death's wound. The saviour will come to 'recure' this death's wound of yours, not by destroying Satan but by destroying Satan's works in you and your offspring. And this can only be done by fulfilling that in which you were wanting—viz. by complete obedience to the law of God (an obedience enforced by the penalty of death) and by suffer-

The penalty to thy transgression due,
And due to theirs which out of thine will grow :
So only can high justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law ; thy punishment
He shall endure, by coming in the flesh
To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith—his merits
To save them, not their own, though legal, works.
For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned,

ing death—the penalty which is due for your sins and the sins of those who proceed from you. Only thus can the demands of high justice be fully satisfied, (and all these conditions will be strictly satisfied by the Messiah.) He will fulfil the exact letter of the law both by obedience and by love—though love alone is complete satisfaction of the law. Also he will suffer your punishment by being born in the flesh and sumbitting to a reproachful life and a shameful death : and he will proclaim life to all such as may believe in the redeeming virtue of his sacrifice, in the fact that his obedience imputed to men becomes theirs by faith, and that it is this obedience—Christ's merit—which can save them and not their own works, however lawful they may be. And for doing all this (viz. for proclaiming life to man) he will live hated, will be blasphemed, seized upon, judged, condemned to a shameful and accursed death, and

A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life ;
But to the cross he nails thy enemies,
The law that is against thee, and the sins
Of all mankind, with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction. So he dies,
But soon revives ; Death over him no power
Shall long usurp ; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from Death redeems,
His death for Man—as many as offered life
Neglect not, and the benefit embrace

nailed to the cross by his own people—slain for bringing life ! But though it appears as if it is the Messiah who is nailed to the cross yet it is he who nails others to the cross—nails to the cross your enemies, the law that is against you, and the sins of all mankind—so much so that they will never more hurt those who believe in the redeeming virtue of Christ's self-sacrifice.

So Christ will die but will soon come to life again. Death will not long be able to exercise power over him : and ere the third morning-light return, the stars of morning will see him rise out from the grave fresh as the dawning light—your ransom having been paid. And that ransom will be the son's death for man—a death which will redeem from death the whole human race—such at least among them as do not reject the preferred gift of life and embrace with faith—not devoid of good works—the benefit of

By faith not void of works. This godlike act
Annuls thy doom, the death thou shouldst have died,
In sin for ever lost from life ; this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the Victor's heel,
Or theirs whom he redeems—a death like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on Earth than certain times to appear
To his disciples, men who in his life
Still followed him ; to them shall leave in charge
To teach all nations what of him they learned

Christ's redeeming self-sacrifice. This god-like act (Christ's vicarious sacrifice for man) will annul your doom, viz. the death which you should have died, being lost for evermore in sin ; and it is this act (and not any local physical wound,) which will bruise Satan's head and crush his strength* by maiming his two main arms—Sin and Death. Also, the sting which this act will fix in Satan's head will be far deeper than the temporary, physical death which Satan can inflict either upon Christ or upon those whom Christ will redeem—a death which will be no more than sleep—a gentle and tender wafting to the enjoyment of immortal life. But after his Resurrection (i. e his revival after three days' death), the Son will no longer stay on earth—only appearing at stated intervals before his disciples—men who always followed him in life : and to these disciples he will give charge so that they may teach all nations what they have learned about Christ and his salvation and also that they

* Christ's sacrifice for man will defeat Sin and Death and thus will give Satan his real Death blow, a blow which will be far more

And his salvation, them who shall believe
Baptizing in the profluent stream—the sign
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall,
For death like that which the Redeemer died.
All nations they shall teach; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preached, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be blest.
Then to the Heaven of Heavens he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The Serpent, Prince of air, and drag in chains

to the sons of Abraham's body but also to the children of Abraham's spirit: and thus the prophecy will be fulfilled which said that all nations would be blest in Abraham's seed. Then (when all these tasks have been performed) the son will ascend victoriously to the Heaven of Heavens, triumphing through the air, over *his* foes as well as *yours*: and in these regions of the air, he will at length surprise Satan, Prince of Air, will drag him in chains through all

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may baptize in the profluent stream all those who would believe—this baptism being the sign that they will be washed pure of guilt and that they will be ready—if it so happened—to meet death even as their redeemer had died. And so these disciples will teach all nations—for from that day salvation will be preached not simply severe than any temporary wound that Satan can inflict on man or upon Christ.

Through all his realm, and ~~their~~ confounded leave
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heaven ; and thence shall come,
When this world's dissolution shall be ripe,
With glory and power, to judge both quick and dead—
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heaven or Earth ; for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days."

his realm (viz. these same regions of the air), and will there leave him, dejected and utterly vanquished. Then he will enter the regions of bliss and resume his legitimate place at God's right hand, being exalted high above all other names in Heaven ; and from those regions of bliss he will only come when the world is ripe for dissolution. Then he will come, armed with glory and power, to judge both the living and the dead—to punish the unfaithful but to reward those who were faithful and to receive them into bliss—whether such bliss was to be enjoyed on Heaven or earth : for then there will be no distinction between earth and Heaven and the earth will be like Paradise—a place far happier than this Eden and blessed with far happier days."

ll. 466-551. [Spread of the Christian faith after the time of Christ and his disciples.]

### III. The promise of future salvation uplifts Adam's heart and he is reconciled to his fate.

So spake the Archangel Michael ; then paused,
As at the world's great period ; and our Sire,
Replete with joy and wonder, thus replied :
"O Goodness infinite, Goodness immense !
That all this good of evil shall produce,
And evil turn to good ; more wonderful
Than that which by creation first brought forth
Light out of darkness ! Full of doubt I stand,
Whether I should repent me now of sin
By me done and occasioned, or rejoice
Much more, that much more good thereof shall spring ;
To God more glory, more good-will to men
From God, and over wrath grace shall abound.

The Archangel Michael spoke thus and then paused as having come to the final close of the world's history ; and Adam, our father, replete with joy and wonder, thus replied to him. "O how immense and infinite is the wisdom of God—seeing that all this good will proceed out of evil and that evil itself will be turned into good ! Surely this is far more wonderful than even that first act of creation which brought light out of darkness ! * And now I almost doubt whether I should repent for my sin or rather rejoice at it—seeing that so much more of good will proceed from my sin—more glory to God and more good will from God to man—and seeing also that my sin will give occasion for grace to prevail over wrath.

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* That good should come out of evil seem to Adam a far more striking manifestation of God's infinite goodness than that light should come out of darkness.

But say, if our Deliverer up to Heaven
Must reascend, what will betide the few,
His faithful, left among the unfaithful herd,
The enemies of truth. Who then shall guide
His people, who defend ? Will they not deal
Worse with his followers than with him they dealt ?"
"Be sure they will," said the Angel ; "but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell,
His Spirit, within them, and the law of faith,
Working through love, upon their hearts shall write,
To guide them in all truth, and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts ;
What man can do against them not afraid,
Though to the death ; against such cruelties

But if Christ must reascend to Heaven, what will happen to his few faithful followers who would be left among a multitude of the faithless ? Who will guide or defend his followers ? And will not people deal worse with Christ's followers than even with himself ?" The angel replied "To be sure, they will. But Christ will send to his people a comfort—the Holy Ghost, the promise of the Father—who will dwell among them, and, working through love, will write upon their hearts the language of faith such as will guide them in the ways of truth. The same comfort will also arm them with spiritual armour such as will be able to resist Satan's assault and to quench his fiery darts—so that they will not be afraid of the uttermost that men can do against them, even to the point of driving them to death. But against such cruelties, they will always

With inward consolations recompensed,
And oft supported so as shall amaze
Their proudest persecutors. For the Spirit,
Poured first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heaven : at length
Their ministry performed, and race well run,
Their doctrine and their story written left,
They die ; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn

be recompensed by inward consolation and will be so upborne by the spirit of God in all their tribulations that their proudest persecutors will be amazed at it. Also the spirit of God—first poured upon the apostles whom he will send to evengelize the nations and then on all such as are baptized—will invest these latter with wondrous gifts, so that they will be able to speak in all tongues and do all miracles, even as their Lord did before them. Thus they will induce great numbers of each nation to receive with delight the glad tidings of joy (viz. of man's salvation) which they bring from Heaven. At length, their ministry being performed, their race being well-run and their story and doctrine being fully written down—they will die : but in their room—even according to their own warring—a new race of teachers will succeed—a generation of wolves who will turn the sacred mysteries of Heaven to their

Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual ; to themselves appropriating
The spirit of God, promised alike and given
To all believers ; and, from that pretence,
Spiritual laws by carnal power shall force
On every conscience, laws which none shall find
Left them enrolled, or what the Spirit within
Shall on the heart engrave. What will they then,
But force the Spirit of Grace itself, and bind

own vile purposes of wealth and ambition and will overlay with false traditions and superstitions that pure truth which is to be found only in the written records of the Gospel (and not in the writings of the fathers or any body else) but which of course cannot be understood except by the spirit. These false priests will seek to avail themselves of the prestige of names, places and titles, and —though feigning to act under spiritual authority—will ally themselves with secular power. Also, they will arrogate to themselves the sole monopoly of that spiritual power which was promised and given to all believers ; and under that pretence, they, with the assistance of temporal power, will seek to impose spiritual laws upon every conscience—laws for which no one will find any warrant in the written records of the Gospel and for which there will be no authority in the inner grace of the spirit. And seeing that there is no authority for these laws, those who seek to impose them by force must be held to constrain the spirit of grace itself and to bind liberty, the consort of grace. Also, by their action, (in

His consort, Liberty? what but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for, on Earth,
Who against faith and conscience can be heard
Infallible? Yet many will presume:
Whence heavy persecution shall arise
On all who in the worship persevere
Of Spirit and Truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; Truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning till the day

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constraining man's spirit) they will unbuild God's living temples which are made to stand by faith and that faith their own and not borrowed from others*; for after all, what authority is there on earth which can be obeyed in preference to the testimony of faith and spirit? Yet, many will presume to do so and will persecute all who persevere in the worship of truth and spirit. Meanwhile, the rest—by far the majority—will deem religion satisfied by outward rites and the observance of specious forms—so that truth, maligned and slandered, will retire to the background while works of faith will rarely be found on earth. Thus the world will go on—good to the evil and evil to the good—and groaning under the weight of its own sins till the day arrives of final respite to the

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* Man must stand by his own faith and not by the borrowed faith of others. And therefore, by imposing artificial laws upon conscience, these false preachers undermine the very foundations of personal religion.

Appear of respiration to the just,
And vengeance to the wicked, at return
Of Him so lately promised to thy aid,
The Woman's Seed—obscurely then foretold,
Now amplier known thy Saviour and thy Lord ;
Last in the clouds from Heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world ; then raise
From the conflagrant mass, purged and refined,
New Heavens, new Earth, ages of endless date,
Founded in righteousness and peace and love,
To bring forth fruits, joy and eternal bliss."
He ended ; and thus Adam last replied
"How soon hath thy prediction, Seer blest,

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just and of punishment to the wicked : and this will happen at the return of him, the woman's seed, whose aid was promised so lately to you—about whom, then, you were obscurely foretold though now you recognize him clearly as your saviour and lord. He will, in the last instance, be revealed from Heaven in glory like unto that of his father ; will destroy Satan with his perverted world ; and from the conflagrant mass, thus purged and refined, will create new Heavens and a new earth. And this new Heaven and new Earth—founded on righteousness, peace and love—will endure for ages of endless date and will continue to bring forth fruits of joy and eternal bliss.

ll. 552—605. [The end of the vision. Uplifted by the hope of ultimate salvation, Adam is reconciled to his fate.]

Michael ended, and Adam replied thus to him : "O blest seer, how soon hath thy prophecy spanned the gulf of time and measured

Measured this transient world, the race of time,
Till time stand fixed ! Beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain ;
Beyond which was my folly to aspire.
Henceforth I learn that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and dismall y
Accomplishing great things, by things deemed weak
Subverting wordly-strong, and worldly-wise
By simply meek ; that suffering for truth's sake

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the whole period of the world's history and hath taken us to a point when time itself will cease to be ! Beyond what you have said, stretches the void of eternity the end of which no man can reach. I shall depart from here, greatly instructed, greatly in peace of mind and with my fill of knowledge—as much knowledge as this vessel can contain and more than which it would be folly to learn. I know that it is best to obey God, to love him with fear, to walk as always in his presence, ever to observe his providence and to depend solely upon him—knowing that God is merciful over all his works, that he still overcomes evil with good, that he accomplishes great things by means of small, and that he subdues those who are worldly strong by those who are weak, and those who are worldly wise by those who are meek. Henceforth I know also that suffering for truth's sake is strength such as will enable us to win the

Is fortitude to highest victory,
And, to the faithful, death the gate of life ;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest."
To whom thus also the Angel last replied :
"This having learned, thou hast attained the sum
Of wisdom ; hope no higher, though all the stars
Thou knew't by name, and all the ethereal powers,
All secrets of the deep, all Nature's works,
Or works of God in Heaven, air, Earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire. Only add
Deeds to thy knowledge answerable ; add faith,
Add virtue, patience, temperance ; add love,
By name to come called charity, the soul
Of all the rest : then wilt thou not be loth

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victory and that, to the faithful, death is the gate to life : and this last I have been taught by the example of him whom I now acknowledge as my redeemer ever blest."

And the angel thus replied to Adam : "Having known this (viz. that to obey is best &c.) you have attained the summit of human wisdom. Hope for no higher wisdom—though you might know the stars by name, and the secrets of the sky and of the deep and all Nature's works and the works of God in Heaven, air, earth and sea ; also though you might possess all the riches of the world and exercise undivided empire over it. Only add deeds such as may correspond to the knowledge you possess ; add love, virtue, patience, temperance ; also add love—hereafter to be called charity —which is the soul of all the rest. And when you have added these to your knowledge, then you will not be loth to depart from Paradise

To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now, therefore, from this top
Of speculation; for the hour precise
Exacts our parting hence; and, see! the guards,
By me encamped on younder hill, expect
Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round.
We may no longer stay: go waken Eve;
Her also I with gentle dreams have calmed,
Portending good, and all her spirits composed
To meek submission: thou, at season fit,
Let her with thee partake what thou hast heard
Chiefly what may concern her faith to know,
The great deliverance by her seed to come

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but will possess within yourself a Paradise which is far happier than this. Now, therefore, let us descened from this mount of vision, for the time fixed for the purpose demands that we should depart from here. Also, the guards stationed by me on yonder hill are addressing their motion towards us; and, in their front, a flaming sword waves fiercely round as a signal that we should remove from here. Here, therefore, we can stay no longer. Go then and awaken Eve. Her also I have calmed with gentle dreams portending good and have composed her spirits to an attitude of meek submission. As for the knowledge I have imparted to you, let her at fit season partake of it with you—chiefly that much which may best concern her faith to know—viz. the fact of the great deliverance which is to come on all mankind through her seed. And

(For by the Woman's Seed) on all mankind;
That ye may live, which will be many days,
Both in one faith unanimous; though sad
With cause for evils past, yet much more cheered
With meditation on the happy end."

### IV. The end of the vision: Adam and Eve leave Paradise.

He ended, and they both descend the hill.
Descended, Adam to the bower where Eve
Lay sleeping ran before, but found her waked;
And thus with words not sad she him received:

"Whence thou return'st, and whither went'st, I know;
For God is also in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress

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you must communicate this knowledge to her so that you may live one in faith during all the days of your life. No doubt, you will have cause for sadness in your many evils past but you will have much greater cause for happiness in meditating upon the happy end promised to you."

ll. 605—649. [Departure of Adam and Eve from Paradise.]

The angel finished and they both descended from the hill. Having descended, Adam ran a little in advance towards the bower where Eve lay asleep but found that she had already awoke: and she received him thus with words not sad. "I know whither you went and whence you are returning: for God is with us in sleep also; and since I fell asleep, weary, upon the ground, he has sent me propitious dreams which presage that some great good is in

Wearied I fell asleep. But now lead on ;
In me is no delay ; with thee to go
Is to stay here ; without thee here to stay
Is to go hence unwilling ; thou to me
Art all things under Heaven, all places thou,
Who for my wilful crime art banished hence.
This further consolation yet secure
I carry hence : though all by me is lost,
Such favour I unworthy am vouchsafed,
By me the Promised Seed shall all restore."
So spake our mother Eve, and Adam heard
Well pleased, but answered not ; for now too nigh
The Archangel stood, and from the other hill
To their fixed station, all in bright array,
The Cherubim descended ; on the ground
Gliding meteorous, as evening mist

store for us. But now lead on : I shall give you no occasion for delay. To go with you will be as good as staying here, while staying here without you is as bad as departure from this place. To me you stand in the place of all other things and places—you, who are going to be banished from here for my wilful crime (Besides your companionship) one further cause of consolation I carry with me—viz. that though all has been lost through me, yet, through me, the promised seed will restore all—such is the favour that God has vouchsafed !"

Thus spoke our mother Eve and Adam heard well-pleased, though he did not return any answer : for now the Archanged stood too near to them and the cherubim, descending from the opposite hill, began moving towards their fixed station, all in bright array. They glided swiftly over the ground even like some evening-mist

Risen from a river o'er the marish glides,
And gathers ground fast at the labourer's heel
Homeward returning. High in front advanced,
The brandished sword of God before them blazed,
Fierce as a comet; which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temperate clime; whereat
In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate

which, rising from the river, glides over the marsh and seems to gather fast at the heel of the home-returning labourer. The brandished sword of God, waving high in front of their ranks, blazed like a fierce comet and began to parch that temperate region with heat as fierce as the torrid heat of the African air. At this, the hastening angel caught our lingering parents in either hand and led them direct to the eastern gate, and thence, down the cliff as fast to the plain below: and there he disappeared. Meanwhile, they, looking back, beheld that the whole eastern side of Paradise—which so late was their happy seat—was waved over by that flaming sword: and the gate too was thronged with dreadful faces and fiery

With dreadful faces thronged and fiery arms.
Some natural tears they dropped, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way.

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arms. Some natural tears they dropped at the thought of their coming departure but wiped them soon: the world was all before them where to choose their place of rest and providence was their guide. So, hand in hand, with wandering steps and slow, they took their solitary way through Eden.

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### NOTES ON

# PARADISE LOST

## BOOK X.

## I

## II. 1-84.

God is omniscient, and the sin of man is known at once to him, even before he has received any formal report from the angelic host appointed to keep guard over Paradise. Nevertheless, the angel-guards themselves, as "accountable" to God for their charge, come up in haste to justify themselves and to approve the fact of their "utmost vigilance." The Father accepts their apologies and declares that the fall of man could not be prevented, that it was pre-ordained from the beginning and that the angelic hosts were in no way to blame for it.—He then turns to His Son, invests him with supreme power of judgment in Heaven, Hell and Earth and commissions him to go and pass sentence upon man.—The Son accepts the responsibility and declares his intention of tempering justice with mercy.

1. **Heinous and despiteful*—evil and malicious. (Milton is always careful to emphasize that the sin of Satan was prompted more by malice than by any thing else.—Elsewhere, in Book II he suggests that Satan's chief motive was "to spite the great Creator"; and in Book IX. Satan is made to say: "*Spite* with *spite* is best repaid.")

3. *In the serpent* - *i. e.* in the shape of the serpent. According to Milton it is Satan who assumes the from of the serpent to 'serve his wile.'—But in the Bible, we find no mention of Satan. There, it is the serpent and the serpent alone which is responsible for man's corruption; for we read:

* "Now the *serpent* was more subtil than any beast of the field.............. And *he* said unto the woman, yea, hath God said, he shall not eat of every tree of the garden," and so on.—

2-3. *How he in the serpent &c.*—How the Satan had perverted Eve, and how Eve, in her turn, had perverted Adam—all this was known to God.

4. *The fatal fruit—viz.* the fruit of the tree which gave knowledge of good and evil; *fatal* because the effect of its eating was to bring death upon mankind

5. *For what can escape &c.*—Milton proceeds to give a sort of certificate to the Almighty.

7. *Who, in all things wise just &c*—**N.B.** In these lines Milton seeks to meet a possible objection—an objection which has been always raised and which perhaps will never be fully met.—It may be asked : If God is all-seeing and all-knowing—how is it that he did not know or knowing did not prevent Satan from working his wiles upon man ? Milton's answer is that God knew of what was coming sure enough and yet he did not step in to prevent it. And why ? Because he was "wise and just in all things" : he had armed man with free-will ; he had given man the power to judge between good and evil, and, judging, to follow the good and avoid the evil. Such being the case, the rest was man's own look-out.

*In all things... just,—i. e.* wise and just even to Satan. God, we may say, would give even the Devil his due, He would not prevent Satan from trying his chance as against Man.

[It was going to be a sort of duel between Satan and man ; and God was going to be an impartial arbiter between the two. He had given man sufficient power to resist Satan ; but he would not do more. He would not prevent Satan from *attempting* to corrupt man.]

8. *To attempt the mind of man*—to assail the mind of man ; to work his wiles upon the human heart.

c-11. *With strength entire...seeming friend*—The whole passage agrees with "the mind of man" in ll. 8, 9.—'Man's mind, was armed with strength and free-will and he was competent to have discovered and defeated all guile—whether such guile proceeded from friend or foe.'

10. *Complete to have discovered*—competent, fully sufficient, to have discovered and defeated the tricks aud treachery of all.

11. *Whatever wiles—i. e* all wiles whatever such wiles proceeded from friend or foe.

12-16. *For still they knew...deserved*—The whole passage is in the worst theological style of Milton. He labours with painful earnestness to prove that God was not in the wrong and that man was. "Man," the poet says, "knew full well and ought to have always remembered God's command not to taste the

fruit of the forbidden tree." He violated this command and so was punished ; what else could possibly be done ?

14. *The high injunction*—the inviolable comand of God ; the command not to taste of the Tree of Knowledge.

[Cf "And the Lord God commanded the man, saying 'Of every tree of the garden thou mayest freely eat. But of the Tree of the Knowledge of good and evil, thou shalt not eat of it'.

15. *Incurred the penalty* became liable to have the penalty inflicted upon them. *The penalty—i. e.* the penalty fixed for the sin.

In the Bible we find that the penalty was *death* "For on the day thou eatest thereof thou shalt surely die."]

16. *Manifold in sin*—being guilty of many sins—This surely is rather hard upon man. He had been guilty of but one sin after all—viz *disobedience to God.* But theologians tell us that many sins were involved in this one act of sin—*viz pride uxoriousness, wicked curiousity* and so on.

18. *The angelic guards*—the Cherubim who kept guard over the gates of Paradise. We read of them also in Book IX, ll. 61, 62.

18-19. *Mute and sad for man*—sad to think of the punishment which man had brought upon himself.

20. *Much wondering...unseen*—their only wonder was how Satan had managed to escape their vigilance

23-25. *Dim sadness...bliss*—An expression of sadness spread over their face ; but this sadness being mingled with pity did not disturb their celestial peace of mind. (They were sad and yet not overwhelmed with sadness.)

23-24. *Dim sadness...visages*—Though they were celestial beings and as such supposed to be free from thoughts of pain or sorrow, yet an expression of dim sadness spread over their faces.

25. *Violated not their bliss*—did not disturb their happiness.

28. *They towards the throne.. easily approved*—Two constructions have been proposed :

1. They, *being accountable* to the supreme throne, made haste to make appear their vigilance before him, and were approved.

2. They made haste towards the supreme throne to make appear accountable their supreme vigilance and were approved.

The sense of the passage in either case is much the same.

In the first case, we have :—

These angelic guards being responsible to God, *being liable to render account to him* made haste to prove (make appear) before him that they had not been wanting in vigilance, that the calamity was not due to their fault.

In the second case we have :

These angelic guards made haste to "make appear accountble" *i. e.* to explain or justify their vigilance before Heaven.

30. *With righteous plea*—by advancing just arguments on their behalf.

31. *And easily approved*—*i. e.* were easily approved. God accepted their plea and exonerated them from blame.

32. *His secret cloud*—An instance of transferred epithet. It was not the cloud which has secret, but God who remained secret behind the veil of clouds which curtained his throne.

33. *In thunder uttered thus his voice*—In the book of *Revelations* also, it is said that "*lightnings* and *thunder* and *voices*" proceeded from God's throne.

34-60. **N. B.** God's speech to the assembled angles. He absolves the guard of Paradise of all blame. Man's fall was predestined, foretold from before ; and no vigilance could possibly have averted it. But the question was—man having fallen, what should be his punishment ? What but Death ? And turning to the 'vicegerent son, God invests him with sole power of judgment in Heaven, Hell and Earth and constitutes him man's judge, redeemer and mediator.

34. *Ye powers*—referring to the angelic guard from Paradise.

35. *Unsuccessful charge*—the charge, *viz.* of keeping guard over man.

38. *Foretold*—it having been foretold.

39. *The gulf*—viz. the gulf of chaos.

40. *I told ye then &c.*—The reference is to the passage in Book III, where God says

"Man will hearken to his glozing lies" &c.

*Prevail and speed &c*,—succeed and fare well in his evil enterprize.

42. *Flattered out of all,—i. e.* flattered and tempted into losing all that glorious inheritance which now belongs to him.

41-47. *Man should be seduced...even scale*—I told you that man would fall—yet it must not be supposed that any decree of mine has "concurred to necessitate his fall *i: e.* has contributed towards bringing about his downfall—or has given the least little bias to his free will, *i. e,* has influenced it in any degree or manner.—In other words :—I told you that man would fall ; but his fall has not been brought about by me.

45-46. *Touch...free-will*—No decree of mine has concurred to touch his free-will with the least moment of impulse ; in other words, no decree of mine has been permitted to exercise any influence upon his Free-will.

46. *To her own inclining left &c.*—The will of man has been left entirely free, to swing in whichever direction it likes. Milton has evidently got the image of a balance in his mind. Just as the two scales of a balance may be left free to swing of their own motion till they reach the proper level, so man's free-will has been left to follow its own direction.

48. *What rests*—What other course remains for me. *The mortal sentence*—sentence of death.

49. *Death denounced that day*—the death, which it was denounced should overtake him on the day of his transgression. (The reference is to the passage from *Genesis* which has been given already.)

50-52. *Which he presumes......immediate stroke*—It was denounced that death would overtake him on the day of his sin ; and man was under the impression that this death would fall upon him immediately after his sin by some stroke of miracle. That not having happened, he now supposes that he will escape scot-free and that the decree against him will prove abortive and void.

52-53. *But soon...day end*—But man will soon find out his mistake ; he will find ere the end of day that *forbearance* is not the same thing as *acquittance.*—In other words though there may be a temporary cessation of punishment, this does not mean that he will be let off altogether.

54. *Justice...scorned.*—My bounty has been scorned by man, but my justice will come down with terrible effect upon man.

55. *Whom send I.*—whom can I send ?

56. *Vice-gerent Son*—thou who art my vice-gerent, my messiah and representative *All judgment*—all power of judgment.

55-57. *To thee...He'l.*—I have delegated my power of passing judgment to you ; I have constituted you sole judge in Heaven, Hell and Earth.

58-62. *Easy it may be soon...men fallen.*—Since I send you to pass judgment upon man—you who are man's friend, his mediator, and destined to be his saviour—it can easily be seen that I intend to temper justice with mercy, that I do not intend his sentence to be very severe.

59-60. *Sending thee, man's friend &c.*—you who are known to be man's friend &c.

60. *His mediator*—*i. e.* man's intercessor with God. We get instances of such intercession in Book III for instance.

60-61. *His designid......voluntary*—you who are designed both to be the ransom and reclaimer of man—to save man and to pay for his sin with thy own life.

61. *Ransom voluntary*—you who have deliberately offered your life as an atonement for man's sin. The reference is to the doctrine of 'vicarious atonement' as it is called.—Man had sinned and was to suffer the punishment of death. But the Son steps in and offers *to die himself* in place of man. This is the Son's vicarious sacrifice for man ; and of course it was fulfilled in the Crucifixion of Christ.

62. *And destined...fallen*—you who are destined to become man yourself and as man pass judgment upon him. The implication is that the Son being man himself would be sympathetic and lnient towards man.

64-84. **N. B.** The Son's reply to the Father: he professes obedience in all things to God and says that he will execute sentence upon man and yet temper justice with mercy.

63-65. *Unfolding included deity.*—A mark of special favour and graciousness to the Son.—Towards the rest of the angels, the Father remains still curtained in awful clouds of glory. But on the right hand, where the Son has his seat, the clouds lift and part; and from there, God blazes forth with unclouded splendour upon his beloved Son.

63-64. *Unfolding...glory*—shining with full and unclouded splendour.

65. *Blazed forth...Deity*—shone towards the Son with full and unclouded splendour.

65-67. *He full...expressed*—The Son also, shining with unclouded glory, bore an exact and faithful resemblance to his father.

66-67. *All his father...expressed.*—He was a faithful copy and image of his father, as it were. *All his father*—all the glory of the father.

69. *Divinely answered mild*—Midness, we must note was the quality especially attributed to the Son as power was the quality especially attributed to the Father.

**N. B.** We must note that the speech which follows emphasises the distinction between the Father and the Son, a listinction which is repugnant to the nature of orthodox Christian theology.

68-70. *Thine is...supreme*—it is for you to issue commands and for me to execute thy high dictates.

70-71. *That thou...pleased*—so that you may be well-pleased with the discharge of my duties. Milton is once again using the very words of the Bible:—"This is my beloved Son in whom I am well-pleased."—Mathew, XVII. 5.

72. *These thy transgressors*—these people who have violated thy commands.

72-74. *But thou knowest...time shall be*—I am going to execute thy commands upon these people. But you know that, whoever may be apparently judged, ultimately the burden of

the judgment will fall upon me for I have offered myself as sacrifice in his place.

73. *Whoever judged*—whoever may *seem to be judged. The worst*—*i.e.* the full brunt of the punishment.

74. *When time shall be*—when the time comes for me to offer myself as a sacrifice for man's sins.

74-75. *So I undertook before thee*—The reference is to the fact that the Son had offered to ransom man from the punishment of his sin.

75-77. *And not repentiug...derived*—I offered myself as a ransom for the sin of man ; nor do I repent the choice. Nay, rather, I claim it as a sort of privilege—I am anxious to mitigate the sentence of man by diverting it upon me.

75. *This obtain of right*—this, namely, that I may be permitted to mitigate the sentence of man.

77. *On me derived*—by diverting their sentence upon me.

77-79. *Yet I shall...satisfied*—But though I go to execute sentence upon man, yet the judgment that I shall mete out to him will not be unduly severe ; rather, I shall temper justise with mercy in such a manner as fully to illustrate both virtues.

79. *Them fully satisfied...appease*—The demand of both justice and mercy will be fully satisfied and at the same time your wrath also will be pacified.

80. *Attendance.........need*—I shall require neither servants nor retinue to wait upon me, for it is best that men should be judged in secret—with no large attendance to look upon his shame.

82. *Those two*—namely man and woman. *The third*—*i. e.* Satan. *Best absent is condemned*—it would be best to convict him in his absence.

83. *Convict by flight*—he stands self-condemned. His flight is the best proof of his guilt.

84. *Conviction...belongs*—The serpent or rather Satan cannot claim to be heard as a matter of right. (There were three persons implicated in the fall of man :—Adam, Eve, and the Serpent or Satan. Of these Adam and Eve were to be heard before they were judged and condemned. But as for Satan, he had been condemned already ; his absence was the best proof of his guilt.

# II.

## ll. 34-228.

The son now descends to the Earth and proceeds to execute sentence upon man and woman both. Adam and Eve, though aware of his presence, hesitate to approach him first, being overwhelmed with fear and shame; but the Son calls them before him and proceeds to ask them concerning their respective share in the guilt. They both confess their sins, though Adam pleads to accuse Eve and Eve pleads to accuse the Serpent. The Son after hearing their plea passes sentence first on the Serpent, then upon Eve and lastly upon Adam. But though he passes sentence upon Adam and Eve both, he takes pity upon them also, clothes their nakedness with the skin of beasts, and repairs once again to heaven.

**N. B.** It may be noted that throughout this passage, Milton has closely followed the account given in the Book of Genesis, sometimes adopting the very language of the Scriptures.

86. *Of high...glory*...of splendour fully equal to the splendour of God's throne : or it may simply mean, standing on the same level with God's throne. *Thrones and powers, etc*—A large company of angels attended the Son as far as the gates of heaven.

87. *Ministrant*—seeking to wait upon and to execute his commands.

89. *All the coast*—*i. e* all the outskirts of earth. *In prospect lay*—was fully and clearly visible.

90-91. *The speed of gods* .. *winged*—The speed of gods can not be measured by time, however swift the flight of time may be.

92-93. *Now was the sun*...*from noon etc.*—It was evening and the sun was hanging low in the western heaven, when the Son descended to the earth.

*The sun*...*noon*—The Sun had descended from the vertical position which he occupied at noon-tide and was reclining against the western horizon.

93-94. *Due*...*earth*—air, whose function it is to fan the earth at proper seasons.

94-95. *Now waked*...*cool*—These breezes now began to blow and prepared to introduce the evening cool.

95. *From wrath*...*more cool*—cooler than the cool evening though he was the messenger of God's wrath.

96. *The mild...both*—Milton never forgets to emphasise this combination of the functions of judge and advocate in man. The Son was man's judge and yet was man's mediator also with God.

98. *Now walking in the garden*—evidently agreeing not with 'God' but with 'thee.'

97-99. *Voice...declined*—The passage may be thus construed.—They, walking in the garden, heard the voice of God which was borne to their ears by soft winds.

100-1. *Themselves...trees*—hid themselves from fear and shame both—fear of God's punishment and shame springing from the new-born sense of nakedness.

103-4. *Wont with joy*—you who were accustomed to meet me with joy. *Not pleas'd...solitude*—not pleased that I should be left here alone.

106. *Obvious duty*—plain, manifest sense of duty.

107. *Come...conspicuous*—Is it some change in me which prevents you from recognising me?

107-8. *Or what...detains*—or is there any change in you which induces you to be absent today?

109-10. *More loth...offened*—She had been the first to sin; but she was not equally prompt in seeking God.

110. *Discountenanced...discomposed*—both being ashamed, unsettled, and out of countenance.

118. *Love was not in their looks*—Instead of sin being a bond to draw them together, it had served to alienate them from each other and to alienate them also from the great Creator. Milton wishes to bring out that it is so always with sin. It comes as a sword to divide and instead of filling the soul only makes it sick.

112. *Apparent guilt*—the very clear consciousness of their sin.

1-3. *Perturbation* = agitation of mind. *Despair*—hopelessness of being pardoned for sin.

114. *Anger*—with each other for having sinned; with Satan for having led them to sin; and with God for having permitted them to commit sin. *Obstinacy*—sullenness. *Guile*—

keen subterfuge, tendency to make use of subtle and evil means in order to escape from the turmoil and agitation of their minds.

115. *Faltering long*—after stumbliug ahd hesitatingg long.

115. *I heard...garden* The whole conversation between Adam, Eve and God or the Son is an elaborate paraphrase of the account given in Genesis, III. 8-19. The only difference is that, in the Biblical account, it is God and not the Son who comes to pass judgment upon man.

118. *Without revile* without any words of censure or reproach.

120. *But still rejoiced*—you have always rejoiced at hearing my voice instead of feeling afraid as you do now.

120-21. *How is it...thee*—How is it that the voice which once was so pleasant to you has now come to be so terrible? *I gave the charge*—I commanded you.

124. *Sore beset*—being greatly perplexed. The perplexity of Adam arose from the fact that in excusing himself he would have to accuse Eve.

**N. B.** It is to be noted that the reluctance which Milton emphasises is not to be found in the Bible at all. There, to the questions of God, Adam bluntly replies "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." There is no trace of hesitation here. Adam is prompt in self-defence and prompt with the accusation of Eve. The hesitatoin which Milton attributes to Adam is a modern refinement, the offshoot of the feelings of chivalry and hence not to be met with in the old Biblical account.

125-26. *In evil straight...juge*—I stand in hard plight before the judge.

126-128. *Either to undergo......my life*—My difficulty lies in this: either I shall have to bear the whole burden of sin and cousequently the punishment or in self-defence I shall have to accuse her who is the partner of my life.

128. *Other self*—alter ago—one as dear to me as myself.

129-31. *Whose...my complaint.*—It is rather my duty to conceal and suppress them than to make them public by complaining against them myself. *Strict necessity subdues me*—I am compelled to accuse her by hard necessity.

132. *Calamitious constraint*—evil and bitter necessity.

134-35. *Be all devolved*—fall altogether upon my head.

135-36. *Thou...conceal*—Besides, even if I keep silence,

that would be useless so far as Eve is concerned, God is omniscient ; and must know of Eve's guilt.

139. *Is acceptable*—is fit to be received as Thy perfect gift to me. *So divine*—divine alike in person and mental gifts.

140. *That from her......no ill*—I never dreamt that any harm could possibly come for me through her agency.

141-42. *And what she did........justifies the deed.*—Her manner was so gracious that whatevor she did became her. Her actions, even when wrong or unjust, seemed to be correct and just from the manner in which she performed them.

145-56, **N. B.** In these lines, we get an idea of Milton's conception of woman and her place in society ; and we shall notice how it is totally at variance with the accepted European standard. Milton takes it for granted that woman is altogether subordinate to man, made for his pleasure, comfort and sport, but for nothing higher than that.

146. *Before his voice*—in preference to God's express command.

246-52. *Was she made thy...dignity.* This sentence involves a confusion of ideas. Milton begins by saying that God made the woman as man's equal : but in the latter part of the sentence he says that God set the man in a place above her.

146-50. *Was she made...above her*—God made woman your equal and not your guide or superior ; why is it then that you resigned your manhood to her, yielded to her that natural superiority in place which God assigned to you ?

150-151. *Made of thee and for thee*—Of course this agrees with *her* immediately preceding. Woman, the poet implies, was made for man—for his use, comfort and sport.

150. *Of thee*—i. e. frem your body, referring to the Biblical account that woman was made from a rib taken from the body of man. (*Genesis*, II, 21-22).

151-52. *Whose perfection...real dignity*—To outward view it may appear as if woman's perfection exceeded man's. But, in all real dignity and in all points of real excellence, man exceeded woman.

153. *To attract Thy love etc*—not that you might be her slave but that you might take pleasure in her beauty.

154-56. *Her gifts...to bear rule*—Woman is best, the poet implies, in a position of subjection; she is out of place in the sphere of sovereignty.

*Under Government*—when kept under proper control.

156. *Unseemly to bear rule*—not suited to exercise authority,

156-57. *Which was thy part and person*—which, namely, to bear rule.

*Thy part etc*—your proper duty.

157. *In few*—addressing her briefly and courtly.

160-61. *Confessing soon...loquacious*—She confessed her guilt readily enough, but there was nothing bold or impertinent in this ready confession.

162. *The serpent me beguiled etc*—a literal transcription of the words of the Bible.

163 *Which when the Lord God heard etc.*—

**N. B.** It may be confessed that to one who is not a Christian, the sentence of God seems absolutely arbitrary and high-handed. He hears Adam and Eve in their defence and then proceeds to pass judgment—upon whom? Not upon Satan as one would expect but upon the unconscious Serpent in whose guise Satan had come and worked. Milton says that God was justified in passing sentence upon the Serpent because it was the serpent alone who had been thought fit to subserve the purpose of Satan. Therefore, there may have been something radically wrong, something fundamentally vicious in the nature of the serpent. We must confess that this logic seems to us rather extraordinary. Confessedly the Serpent was an unconscious tool in the hands of Satan. The Serpent's only fault lay in this that it had been chosen by satan to act his minister. The guilt, therefore, was Satan's and Satan's alone; and yet it is the Serpent who is made to suffer!

165. *Unable to transfer...mischief*—unable to shift the burden of guilt from himself to the real perpetrator of the mischief. Man had transferred his guilt from himself to woman and the woman had transferred her guilt from herself to the Serpent. The Serpent, if it could speak, would have transferred its guilt from itself to Satan: but unfortunately it could could not and so judgment was passed against it by default. An extraordinary instance of miscarriage of justice; we may say—the earliest

recorded instance of the evil result of the combination of the judicial and the executive.

167-68. *Polluted...creation*—corrupt in nature ; perverted from the real end and purpose of its being.

168.69. *Justly...nature*—And its punisment was just since it was thus vitiated in nature, corrupt in its very constitution.

169. *Vitiated in nature*—as being fundamentally corrupt in nature.

169-70. *More to know...man*—Man remains with the impression that the Serpent was punished for having tempted him. This knowledge was sufficient for him ; to know more was not his business.

169. *More to know*—namely that the Serpent was not a voluntary agent but was a blind instrument of Satan.

171. *Nor altered his offence*—and in either case, whoever the guilty party may have been, whether it was the Serpent or Satan, it did not alter man's guilt in the least.

171-72. *Yet God · applied*—Though man remained under the impression that it was the Serpent which had been punished yet God intended to apply this punishment ultimately to no other than Satan.

*First in Sin*—as the chief criminal. *Though in mysterious term*—God intended to apply his punishment to Satan but the application was left ambiguous.

177. *Upon the belly grovelling etc.*—creeping upon thy stomach.

179. *Between thee...her seed*—There will be constant enmity between you and her and between your descendants and her descendants.

180-81. *Her seed...heel*—The plain literal meaning of this passage, the meaning which is obviously intended in the Bible, is that the Serpent shall bite man in the feet and that man will tread upon the Serpent's head. But of course a mystic interpretation has been put by Christian theologians and Milton gives his own interpretation in these lines. According to this interpretation, the words 'her seed' would refer to Christ, Son of God, and the 'bruising of the Serpents head' would refer to the final victory which Christ would achieve over Satan.

182-192. These eleven lines form one sentence which may

be thus construed—The prophecy which was now uttered by the Son was *then* fulfilled when the Son, in the form of Christ, saw Satan, falling like lightning from heaven and when he, the same Christ, after rising from his grave, defeated Satan, triumphed over him, led him captive through the air and thus trod him under the feet of man.

182. *So spake the oracle*—thus ran the prophecy. *Then verified*—and the prophecy was then fulfilled "when Jesus etc."

183. *Second Eve*—Mary is called the Second Eve because, as the mother of Jesus, she might be regarded as the mother of mankind, just as Eve was the first mother of mankind. (As a matter of fact Eve derived her name from the fact that "she was the mother of all living.")

18485. *Saw satan...prince of the air.* The referrence is to *Luke* 88. "And he said unto them I beheld Satan as lightning from heaven." (In order to understand this passage we must remember that Christ sent seventy of his followers to preach of his new religion among the people of the Earth. After a time, these seventy returned saying "Even the Devils are subject unto us through thy name." And the verse which we have quoted above was uttered by Christ in reply to this salutation of his followers.)

185. *Prince of Air*—Milton's favourite appellation for Satan. In the Bible also Satan has been called 'Prince of the power of the Air.' *Then*—*i. e.* after he had seen Satan fall like lightning from heaven. (Christ saw Satan fall during his life; but it was after his death that his full triumph over Satan was achieved. This is what is referred to in these lines.) *Rising from his grave*—after Christ had risen from his grave. (The resurrection took place on the third day after Christ's crucifixion.)

*Spoilt principalities and powers*—in other words, defeated Satan and his followers.

The words are quoted directly from the Bible Paul's *Epistle to the Colossians*, II. 15. "Having spoilt principalities and powers he made a show of them, openly triumphing over them in it.

186-87. *Triumphed in open show*—led them in a sort of a triumphal procession as it were. (Christ not only defeated Satan and his followers but led them as captives to grace his procession as it were.)

187-88. *And with ascension bright*—ascending through the air with radiant majesty. The reference is again to the very words of the Bible, Psalm 68, XVIII. "Thou hast ascended on high, thou hast led captivity captive.")

188. *Captivity led captive*—in other words, led captive those who were in captivity, *i. e.* the denizens of hell, Satan and his followers. *Led coptive... Satan*—He led captive through the air which was Satan's own special sphere of sovereignty.

189. *Long usurped*—a sphere over which he had wrongly reigned so long.

1 0. *Whom he shall...our feet*—But though Satan had thus reigned as Prince of air for such a long time yet his Peace (i. e. Christ) shall bruise Satan under your feet shortly."

190. *Shall tread at last*—shall cause to be trodden at last.

191. *Fatal bruise*—final overthrow and fall. (The Son now prophesies about the future fall of Satan ; but the Son himself was afterwards to bring about that fall.)

192. *And to the...turned*—Having pronounced sentence upon the Serpent, the Son next turned to pass judgment upon the woman as being next in point of guilt.

193-36. These lines are almost a literal transcription of the words of the Bible, *Genesis*, III 16. Only where the Bible says "Thy desire shall be to thy husband" Milton substitutes this softened statement "Thine shall submit to thy husband's will."

194. *By...conception*—by making her undergo the pangs of child-birth.

197. *On Adam last*—perhaps because his guilt was least.

198-208. These lines also are a literal transcript of the words of the Bible with only the change of a word here and there *Genesis* III 17-19.

201. *Curs'd...sake*—A curse will be laid upon the soil itself as punishment for thy sin. *Cursed is the ground*—In other words the ground will be sterile and barren.

201-2. *In sorrow*—with hard labour and pain. *Shalt eat thereof*—shalt enjoy the abundance of the earth.

202-203 *Thorns also and thistles*—bitter and harmful things. *Bring—unbid*—will come forth spontaneously from the earth. *Throns and thistles*—Mark the contrast that is

indicated here. Sweet and wholesome things the earth will produce only after infinite labour and pain; but thorns and thistles, unsweet and unwholesome things, the ground will bring forth of itself and with no labour on the part of men.

204 *Thou shalt field*—just as cattle do. This also was intended to mark the degradation of man.

205. *In the sweet of thy face*—i. e with sore labour of body and brain *In the sweat...bread*—Thou shalt have to labour hard in order to earn thy bread.

206. *Till thou...ground*—till thou art buried.

207. *Know thy birth*—know the real nature of thy birth and origin. (This rebuke is intended to humiliate man and to curb his pride. 'You are in no way superior to the other things of the earth; you are not better than the dust from which you take your origin.')

208. *Shalt to dust return*—i. e. when you are dead and buried.

210-11. *And the instant......far off*—It had been formerly denounced that man would die the very day that he would eat of the Tree of Knowledge; but the Son now postpones the punishment of death to a distant date.

[Cf. "But of the Tree of Knowledge thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Gen. II. 17.]

210. *The instant stroke of death etc*—the stroke of death which it had been formerly denounced would overtake man that day. *Denounced that day*—not announced that day as some commentators have taken it, but *which had been denounced to take place on that day.*

211 *Then pitying...to assure*—The Son has a two-fold personality; he is Judge and Saviour both. Hitherto has appeared before us only judge; but now he appears as man's merciful friend. After having passed sentence upon man, he takes pity upon man's physical nakedness and proceeds to clothe him in the skins of beasts. *Pitying*—taking compassion upon man's feebleness.

212 *Naked to the air*—exposed to the bitter chill of the air.

212-13 *That now...change*—that air, which though it had been mild before, was henceforth to undergo change of character. (We must remember that before the fall of man the elements of the universe were altogether mild and beneficent; but the charat-

er of the elements changed after the fall of man as punishment for his sin and here we have an instance of such change. )

214-218. Christ on one occasion washed the feet of his disciples—thus to show his humility and to prove himself the servant of mankind ; and just as the Son worked as man's servant in his later manifestation as Christ, so now also, on the occasion of his first intercourse with man, he assumed the part of man's servant and tried to be serviceable to him.

215. *As when servant s feet*—The reference is to the Gospel of St. John where it is said that Christ, after having taken supper, laid aside his garments, took a towel, poured water into a basin and began to wash the disciple's feet and to wipe them with the towel.—Just as Christ washed the feet of his disciples, thus acknowledging himself as the servant of man, so also the Son now clothes the nakedness of man, thus admitting himself to be man's servant.

216. *As father of his family*—as father of mankind and therefore responsible for man's comfort and safety.

216-17. *He clad...beasts*—he dressed them in the skins of beasts.

217-18. *Skins...repaid.* These skins were procured either from animals which had been killed or from animals which had shed their skins just as serpents shed their skins. *Though not much*—did not think it too much. *His enemies*—man who had proved to be the enemy of God.

219. Man had now become the enemy of God ; and therefore also the enemy of the Son. But though he was the Son's enemy, yet the son was willing to serve him. )

220-223. And just as he clothed the nakedness of their body so also he clothed the nakedness of their mind. In other words, he covered their sin with the tender garments of his mercy and thus prevented them from feeling the full burnt of God's wrath.

221. *Inward nakedness*—their moral nakedness, their sin and guilt. *Much more opprobrious*—that moral nakedness which was much more ugly and shameful than physical nakedness.

222. *With his robe etc.*—He clothed them with the garment of his own righteousness and thus covered their sin from God's sight as it were.

222-23. *With his robe arraying*—dressing him in the garments of his virtue.

224. *To him*—i. e. to God.

225-26. *Into his...as of old*—and as he was taken up by God once more into his own bosom and permitted to dwell there in his former state of felicity and happiness.

225, *Into his...reassumed*—folded back, up gathered into the bosom of God. *In glory...old*—enjoying the same glory as before.

226. *To him appeased*—i. e. to God who had now been pacified.

226-28. *To him...intercession sweet.* God was omniscient and therefore know all that had passed between man and Christ; yet the Son now recounted all his adventures before the fater and at the same time pleaded for mercy and compassion for mankind.

228, *Intercession sweet*—tender plea for mercy and compassion towards man.

III.

II, 229-409.

Sin and death, whom we last saw in Book II are here met with again. Sin, being closely connected with Satan, learns by a kind of secret intuition that Satan has been successful in his mission; but she is puzzled to account for his great delay in returning. She wants therefore to make his path of return easy and proposes to Death that they should join in building a broad and easy pathway across the yawning gulf of Chaos.

Death immediately consents; and together they labour hard in their purpose of building a huge and massive causeway that might link Hell with the newly created world. One end of this bridge is fastened to Hell while the other is fixed by pins of adamant to the bare outside of this world.

Following their own handiwork. Sin and Death also arrive ultimately at the outside of the world. In order to seek and find out Satan they prepare to descend to the earth, when they meet Satan as he comes out sailing from the earth, in disguise. Satan asks them to continue in their purpose of descending to the earth and to take up their permanent habitation and sovereignty there.

229. *Ere...thus earth*—before these events had taken place; before man had disobeyed God and was punished for it.

230. *The gates of Hell*—the gate dividing Hell and Chaos. (Milton describes the gates as thrice three-fold in their structure :—three-folds being made of brass three of iron and three of adamantine rock, the whole being impaled with circling fire.)

*Sin and Death*—**N. B.** In the eleborate description given in the second book Sin is described as half woman and half serpent, while death is described as something shapeless and featureless, uncertain shadow or substance. Sin is further described as being both the daughter and spouse of Satan while Death is the child sprung from this unholy union. Of course, the allegorical meaning is plain and simple, Satan's rebellion was the first act of Sin in this universe ; and Sin therefore may be said to spring from Satan. Again Sin is the perpetual companion of Satan and in this sense he is her spouse ; and from the unholy combination between the two springs Death—for is it not said that the wages of Sin is Death ?

231. *In counterview*—facing each other ; on either side the the open gate. *Within the gate*—inside the realm of Hell.

231-32. *That now stood open wide*—The gates were shut after Satan and his erew had been thrown from Heaven to Hell ; But they were opened for the purpose of allowing Satan to escape ; and since that time they had remained open. (II. 883.)

232. *Belching*—vomitting, sending forth. *Outrageous flame*—flame of excessive violence.

232-33. *Belching...chaos*—sending forth a large mass of fire into the Gulf of Chaos.

233. *Since...through*—ever since Satan had passed out through them.

236—*Our great author*—father both of yourself and of me.

Sin, we are told, issued full-armed from the left side of Satan's head just as Minerva sprang fully armed from the head of Jupiter. *Thrives*—is subsisting, is prospering,

237 *Happier seat*—a region milder than the hot and smoky confines of Hell. *It cannot be but*—it must be.

239-40. *If mishap...returned*—if he had been overtaken by mishap, he would have returned to Hell long before this time.

241-42. *No place...revenge*—No place can be more suitable for his punnishment than Hell.

243-49. *Methinks...secretest conveyance*—**N.B.** Milton seeks to imply that there is a subtle and mysterious bond of union between Satan and Sin. Sin knows by a sort of mystic sympathy that Satan has succeeded. The substance of the passage may

be thus given :—I do not know what is drawing me on—whether it is sympathy or some connatural force which has power to unite kindred spirits even though they may be distant in space. But, whatever it may be, I feel new strength rising within myself.

244. *Wings growing*—new power rising within me to enable me to fly to a broader and more distant region as it were.

244-45. *Dominion......deep*—ample sovereignty stretching beyond this region.

245. *Draws me on*—impels me onward by a secret force of sympathy.

246. *Or sympathy...force*—whether it is sympathy or some force which can act powerfully even from a distance. *Connatural force* - an unusual expression. Either it means 'similar force' or a force which can act only on

247. *Powerful . ...like kind*—a force which has power to unite different things in one bond of unity even though these things may be situated at a great distance from each other.

249. *By secretest conveyance*—by some subtle, imperceptible means.

249-50. *My shade inseparable*—my constant companion, my "Shadow." (Cf. "Sin and her shadow Dealh", IX. 12) It is to be noted that throughout 'Paradise Lost' Sin and Death are always introduced together. *Must.. along* – must come along with me.

251. *Death from sin...separate*—the first being the inevitable consequence of the other—Sin the cause and Death the effect. *The difficulty...back*—the difficulty of the return journey.

253. *Stay his return*—delay his return.

254. *Impervious*—impenetrable ; rather in the sense of that which has not been penetrated before. *Adventurous work*—a work which is risky and perilous but "not unagreeable" *i. e.* perfectly feasible to the combined power of us two.

257. *This main*—this gulf of Chaos.

258. *Where Satan now prevails*—where Satan must have now achieved his triumph.

258-61. *A monument...shall lead*—**Expl.** The bridge of ours will be high tribute to the memory of the infernal host and at the same time it will make smooth the passage between Hell

and the world, whether they use that passage for constant going and coming or transferring themselves wholly from the one sphere to the other.

259. *A monument of merit high*—the memento of a famous episode cencerning the infernal host. namely, their overthrow into Hell and their temporary sojourn there.

260. *Easing...hence*—making smooth the passage between Hell and the world. *For intercourse or transmigration*—either for holding constant communication between the two spheres, or for transferring themselves wholly from the one world to the other just as fortune may lead them to do.

262. *Nor can I miss the way*—viz. the way which Satan has trodden before. *So strongly drawn...instict*—the invisible and mystic bond of sympathy between him and me seems to be so strong and clearly marked. *Meagre shadow*—so called because Death is a wasted skeleton, an unsubstantial figure.

267. *Err the way*—deviate from the way. *Such...draw*—the smell of coming carnage is so thick in my nostril.

267-69. *Such a scent I draw...that live.*—If you are drawn on by a mystic bond of sympathy I also am lured by the sure prospect of huge slaughter.—The strong scent of coming slaughter is my nostrils and it scarcely seems possible that I would miss the way. (Milton refers to the popular superstition that vultures and other carrion birds are able to scent carnage from afar and thus flock towards the fields where some battle may be impending.)

268. *Prey innumerable*—The reference is to the hosts of men who would be the prey of Death as soon as Satan has completed his task and consequently has introduced Death in the world.

268-69. *And taste...that live.*—The fragrance of coming death—the death of all those that are alive now is already in my nostrils.

260. *The work thou enterprisest*—the plan upon which you venture to embark.

271. *Be wanting*—be deficient in help.

272-73. *So saying...on earth*—N.B. A vivid picture of Death gloating with delight upon the coming prospect of death in the

world. With nostril high-lifted in the air, he seems to be taking in the smell of coming carnage. (For explanation, see paraphrase.)

272. *Snuffed*—scented from afar.

273. *The smell of mortal change*—the smell of coming death. *Mortal change*—An instance of Latin construction: change to mortality – change to death.

274. *Ravenous*—hungry, greedy of prey; thinking specially perhaps of vultures, *Though...remote*—though they may be many miles distant from the field of battle.

275. *Against the day of battle*—as if in readiness to meet on the day of battle.

277. *Lured...carcasses*—being attracted to that place by the smell of impending carnage, by the smell of persons yet living but who were destined to die within a short time. *Living carcasses*—almost a contradiction in terms; persons still living but who were destined to be made carcasses soon.

277-79. *So scented......grim feature*—The grim, ghastly apparition of death seemed to inhale the scent of death from afar.

279-80. *Upturned...air*—lifted his nostrils in the dark and evil air as if better to draw in the scent of carnage.

281. *Sagacious*—not keen-scented, as some commentators have taken it to be, but rather 'smelling from afar.' *Sagacious of his quarry*—smelling his object of hunt. *Quarry*—The term originally meant that portion of a hunted animal which was thrown to the hounds; hence it came to mean the animal itself—the object of hunt and victim of prey.

282. *Then both from out Hell-gates*—**N. B.** From here to l. 305 we have a long and elaborate description of the building of a bridge by Sin and Death. This description falls into three parts:—(1) *First*, we have the collection of materials by the two Architects. (2) *Then*, we get the concentration of all these materials into a vast mass by Death; and lastly (3) we have the construction of the bridge itself.

It is to be noted that the bridge built by Sin and Death is not a bridge in the modern sense of the word. The modern bridge is an arched structure, carried over huge piers or arbutments. The bridge here described is rather of the nature of a causeway, dyke or embankment, a solid structure.

292-93. Here we get the collection of materials by Sin and Death. They fly out into the wide waste of Chaos, lay hands upon whatever substance they can get together, whether it be solid or slimy, and then push them off towards the gates of Hell. The operation is compared to the action of two diverse currents of winds blowing upon the Arctic Sea and pushing together from opposite directions the huge mass of ice which was supposed to block up the North-Eastern passage to Asia.

282-83. *The waste...Chaos*—the vast, dismal, dreary region of Chaos.

283. *Anarchy of Chaos*—the wild disorder and confusion of Chaos.

284. *Diverse*—flowing in different directions, one to the right and one to the left.

285. *Hovering upon the waters*—swooping and circling upon the waters.

284-87. *Flew diverse*—flew out in different directions.

286. *Solid or slimy*—We shall find afterwards that the solid materials were for building the main structure of the bridge, while the slimy substance was used for cementing the structure.

286-87. *As in raging sea...down*—were being whirled about within the Gulf of Chaos as in some raging and violent sea.

288. *From each side...shoaliug*—driving and pushing them along in a huge mass from both sides. (Sin working from one side and Death from the other—together began pushing the huge mass of aggregated materials towards the mouth of Hell.)

289. *As when two polar winds etc.*—**N. B.** Milton gives a simile to illustrate the operation of Sin and Death. They worked, he says, just as two polar winds blowing from different and contrary directions may work upon the waters of the Artic Sea, driving together in a mass the huge ice bergs which float in that sea and block up with their mass of ice the fabled North-Eastern passage to Asia. *Blowing adverse*—blowing from opposite and contrary directions.

290. *Upon the Cronian Sea*—the Arctic Ocean, *Mare Cronium* as it was called. *Together drive etc.*—The effect of the winds blowing from contrary directions would be to bring together into one central mass the huge blocks of ice floating in the sea.—In the case of Sin and Death also we must notice that their

object was to bring together into one huge central mass the vast amount of material which they found in the raging gulf of Chaos.

2:1. *That stop the imagined way etc.*—those mountains of ice which block up the way that is supposed to lead across the coast of Europe and Asia to the Chinese borders. *Imagined way*—referring to the mythical North-Eastern passage which was *supposed* to exist betwen Asia and Europe. Of course, such a passage *does* actually *exist*—running along the north coast of Europe and Asia, turning round by the Behring Straits and thus leading to the the North Pacific Ocean; but it is always ice-bound and therefore impracticable.

292. *Petiora*—the Gulf of Petchora on the north coast of Russia.

293. *The rich Cathoian waist* - usually explained as meaning the rich country of China. But Mr. Verity gives good reasons for contending that Milton was rather referring to the country north of China, the eastern portion of Siberia, for instance.

294-98. *The aggregated soil...asphaltic slime*—**N. B.** Here we have the solidification of the large mass of materials gathered by Sin and Death. This huge mass is solidified by Death (1) partly by smiting it with his petrific mass, partly (2) by looking upon it with his grim, terrible eyes, and partly (2) with the help of such materials as asphalt and butemen.

293. *Aggregated soil*—the mass of materials which Sin and Death had collected from the gulf of Chaos.

294. *His mace detrifice*—his petrifying sceptre—that sceptre which had the virtue of turning into stone whatever it touched. *Cold and dry* – a remarkable instance of transferred epithet. Of course it was not the mace which was cold and dry, but the effect which it produced.

295. *As with a trident smote*—Death struck this mass with his mace just as formerly the island of Delos was struck with a trident by Neptune.

296. *As Delos floating once*—The legend connected with the island of Delos has two branches. In the first place, it was supposed to have been called out from the bottom of the Deep by the trident of Neptune. Again, subsequently, it was fixed firm by Jupiter in order to give a resting place to Latona, here called Leto, when she gave birth to Apollo and Diana.

296-98. *The rest his look......slime*—There is no precise significance in the word "rest" here. Evidently the meaning is this :—Part of the soil was fixed firm by the petrific mace of Death, and what was not fixed was made solid—partly by the Gorgonian look of Death and partly using asphalt as cement. *His look......asphaltic slime*—Apparently, the construction would seem to be this :—His look bound (solidified) the rest with Gorgonian rigour and with asphaltic slime.. But evidently this is absurd. The proper construction would be :—the rest of the soil was bound with Gorgonian rigour (petrified, made hard as stone) partly by his look and partly with asphaltic slime.

279. *Bound with Gorgonian rigour*—petrified, made hard as stone. The reference is to the fable according to which the face of the Gorgon was supposed to have petrifying powers. It froze whatever it was turned upon.

298. *Asphaltic slime*—a sort of bituminous substance. (The reference to asphalt is frequent in the Bible, perhaps because of the large mass of asphalt which used to float upon the inland lake known as Dead Sea).

298-304. *Broad as the gate......forfeit to Death*—Here we have the actual construction and final shape and form of the bridge. It was made broad as the extent of Hell-gate ; one extremity was fastened to the pavement of Hell and then the whole of the stucture was carried right over the foaming gulf of Chaos. *Broad as the gate......for feit to Death*—**Construe** thus : They made the bridge as broad as Hell-gate itself ; they fastened the gathered beach (the aggregated mass of materials) deep to the root of Hell ; and then "wrought on the immense mole" (carried forward the huge structure) over the foaming deep—thus forming "a bridge of prodigious length which was joined to the immovable wall of the fenceless world.

299. *The gathered beach*—the 'aggregated soil' of l. 293 ; the huge mass of crude materials which Sin and Death had gathered from the gulf of Chaos.

300. *Mole immense*—the vast and massive structure.

301. *The foaming deep*—the raging sea of Chaos. *High arched*—Connect with 'mole immense.'

302. *Joining to the wall immovable etc.*—Just as one extremity had been fastened deep to the root of Hell so the other extremity was joined to the bare exterior of the world.

303. *This now fanceless world*—this world which had now become defenceless because it had been brought in direct contact with Hell by means of this infernal causeway. (Formerly the raging deep of Chaos had been protection enough for the world; but this barrier of Choas was now gone and did not exist on account of the bridge).

304. *Forfeit to Death*—given over to death, made the prey of death, namely in consequence of man's folly.

304-5. *From hence......Hell*—This bridge was to serve as a broad, smooth and easy causeway leading down from the world to Hell.

305. *Inoffensive*—in the literal Latin sense of "free from obstacles.'

306-11. *So if great things···indignant waves*—**N. B.** Milton institutes a comparison between the bridge built by Sin and Death and the bridge which Xerxes built over the Hellespont joining Europe to Asia when he came over for the purpose of conquering Greece.

306. *If great things......compared*—Of course, Xerxes, a mere mortal, was infinitely small as compared with Sin and trifle as compared with the bridge over the yawning chasm of Chaos Hence the point of Milton's apology.

307. *Xerxes*—this was Xerxes son of Darius who came to invade Greece in B. C. 480.

308. *Susa*—the winter residence of the kings of Persia. It is said to have been founded by Tithonns, father of Memnon Hence the propriety of Milton's epithet "Memnonian palace.' *Memnonian palace*- As a matter of fact, it was only the acropolis of Susa and not the city which had been built by Memnon.

311. *Scourged......waves*—lashed the waves of the sea. (Of course, the waves were indignant because they had to submit to the indignity of having a bridge built over them.)

312-18. *Now had they......round world*—The construction, if we omit the parenthesis, is simple enough :—By their pontifical (bridge-building) art they had now brought the work as far as the bare outside of this wonderful world.—Then comes the parenthesis which is a description of the nature of the work. It was, says the poet, a ridge of pendant rock carried over the vexed

gulf of abyss, following exactly the path which had been taken by Satan and brought exactly to that spot on the outside of the world where Satan had first lighted when he came to the world.

313. *A ridge of pendant rock*—a huge and hanging mountainous mass. *Hanging in the air*—suspended in the space intervening between the world and Hell,

314. *The vexed abyss*—the storm-tossed gulf of Chaos.

314-15. *Following......Satan*—Here we have the *alignment* of the bridge, as we might call it : it followed the precise line which had been taken by Satan in crossing Chaos.

316. *First lighted from his wings*—first stopped his flight and lighted upon his feet.

317. *The bare outside*—the naked outer crust of the world ; "bare" indicates that the outside of the world was free from any growth whether of rock or tree.

318-20. *With pins of adamant......durable*—Just as one extremity of the bridge had been rooted deep in the bottom of Hell, so the other extremity was now fastened to the bare outside of the world by means of pins of adamant and chains of iron.

318. *Pins of adamant*—Adamant literally means 'unconquerable.' Of course, it here means some sort of hard, tough material.

319. *Too fast they made*—too fast, viz, for the happiness of man.

320-23. *And now......interposed*—The confines (*i. e.* the boundaries) of Heaven, Hell and the Universe now met within a narrow space, *i. e.* within a short distance from one another. Of course the word "confines" can be literally applied only as regards the World, while the confines of Heaven and Hell would be represented by the stair-way leading to each.

322. *On the left hand Hell*—The passage is obscure. Milton would seem to indicate that the stair-way to Heaven was in the right, the orifice leading to centre of the world was in the middle, while the passage to Hell was in the left-hand side. Mr. Verity seems to think that the bridge to Hell occupied the middle position and his justification for this supposition is the word "interposed". But the word 'interposed' should

not be taken too literally here ; otherwise, the expression "on the left hand" would be meaningless.

322-23. *On the left......interposed*—The long passage to Hell 'intervened' 'came between,' *here*, was situated on the left hand side.

324. *In sight*—within sight of one another. The place where the confiness met was, therefore, something like a junction from which three roadways diverged.

325. *And their way......descried*—And now, Sin and Death could have easily discovered their path to the earth—but they were saved this trouble by the sudden appearance of Satan. *Had descried*—could have easily succeeded in finding it out.

326. *To Paradise first tending*—After they had found their path to the earth they would have first directed their steps towards the Garden of Eden. *When behold*—The construction is incomplete, the sentence closing with a burst of exclamation on the part of the poet.

327. *In likeness......bright*—in the disguise of one of the Heavenly angels.

328. *Betwixt the Centaur and Scorpion steering etc.*—steering his course between the signs of the Centaur and Scorpion. **N. B.** The imaginary path followed by the Sun in his apparent journey round the earth is called the Zodiac. This imaginary path is divided among 12 equal sections through each of which the Sun successively passes in his apprent motion round the earth. These divisions again, which are marked by constellations and groups of stars, shift their position in the sky during the course of the year. Thus, in the first month of the Solar year (corresponding to the Bengali *Baisakh*), it is the Zodiacal division *Aries* which is in the horizon when the sun rises ; therefore, in *Baisakh* the Sun is said to rise in Aries. In the next month, it is the Zodiacal division Taurus which is in the horizon ; therefore, in *Jaisthya*—the sun is said to rise in Taurus.

In the month when Satan came to earth the sun rose in Aries ; therefore it must have been *Baisakh.* Again, the Zodiacal divisions, Centaur and Scorpion, are removed from Aries by the breadth of half the heavens. Satan, therefore by steering between Centaur and Scorpion meant to remove himself as far as possible from the Sun which at this time was rising in Aries.

He had formerly been detected by Uriel, the sun-spirit; and obviously he wanted now to give the Sun as wide a berth as possible.

328-29. *Steering his zenith*—steering towards the zenith, towards the highest point of heaven. (Strictly speaking, there could be neither zenith nor horizon for Satan, for he was flying through space.)

*Soon discerned*—reconized him in spite of his disguise.

330-349. In these 19 lines, which form one sentence, Milton gives a brief account of the various movements of Satan after he had succeeded in seducing Eve.

**Construe** thus :—After Eve had been seduced, Satan slunk into a wood closs by in order to watch the consequence of his sin: from there he *saw* how Eve seconded his attempt by corrupting Adam in her turn; *saw* also the sense of shame which sense of guilt produced in their minds; then *fled* when he saw the son of God descending to pass judgment. But the sense of fear being passed, he *returned* again in order to watch the further development of his policy; *gathered* from the discourse of Adam and Eve what his sentence had been; and now, having done all this, *was returning* again to Hell when on the brink of Chaos he met with his dear offspring.

332. *After Eve seduced*—after the corruption of Eve had been accomplished. *Unminded slunk etc*—crept away stealthily, unnoticed by Eve.

334. *To observe sequel*—to watch the consequence of his action.

934-36. *Saw...husband*—saw Eve trying to pervert Adam just as she had been perverted by the serpent, though she did not know the exact nature of what she was doing.

335. *Unweeting*—unknowing, unconscious. *Though all unweeting.*—Eve seconed the action of Satan though she was unconscious that she was doing anything of the sort.

336. *Their shame*—the sense of shame which rose in their minds when they perceived that they were naked.

336-37. *That sought...coverture*—shame which prompted them to clothe themselves in order to hide their nakedness.

337. *Vain covertures*=scanty, useless protection against

shame ; the reference being to the dress of fig leaves which men first made for themselves.

539-40. *Shun the present*—to avoid punishment for the immediate present.

339. *To escape*—to escape it altogether.

340. *Fearing guilty etc*—Guilty as he was, he feared lest the son might proceed to inflict sudden punishment upon him.

341. *That past*—namely the sense of immediate fear being past.

342. *Nhe hapless pair*—Adam and Eve. *Hapless*—unfortunate, because of their late punishment.

343 *In sad discurse*—talking sadly among themselves. *In various plaint*—moaning their sad lot in various ways.

344. *Thence*—from their conversation. *Gathered etc.*—understood what his own punishment had been.

344-46. *Which understood......future*—understanding that this punishment of his referred not to the immediate present but to some future date.

345-46. *With joy...fraught*—full of joy at the thought of his present escape and also at being the bearer of momeutous tidings for his followers.

347. *At the brink of Chaos*—just on the outskirt of the world, on the edge of the world and Chaos.

348. *Pontifice*—bridge ; seemingly, a coinage of Milton.

349. *Met who*—met those who.

354. *These are......deeds*—The frequent use of plurals is hardly justified ; it is intended to magnify the glory of Satan. *Thy magnific deeds*=thy grand and stupendous achievements.

355. *Thy trophies*=the memorial of your prowess.

356. *Thou art...architect*—It is you who are their real creator and author ; we are but the secondary means and agents employed by you as it were.

357-63. *For I no sooner...thy son*—Sin repeats before Satan what she has already said to Death—"I divined by a sort of secret intuition that you had prospered on earth ; and no sooner did I divine this than I felt that I and Death must follow in thy footsteps"

357. *Divined*—guessed by a sort of secret intuition. (Connect with 'That thou hadst prospered' etc.)

350. *Still ··thine*—moves always in unison with you.

360-61, *Which thy looks·· evidence*—and your looks are a proof that my guess was correct.

361-62. *But straight...yet felt*—Though we were separated from you by the whole vast breadth of Chaos, yet we felt etc.

364. *Snch fatal conseqnence etc.*—such is the subtle and mysterious link which fate has forged between us three. *Fatal consequence*—a link or chain of connection forged or manufactured by fate.

365. *Hold us*—i. e. confine us. *In her bounds*—within her coufines.

366-67. *Nor this...track*—And this apparently unnavigable abyss of Chaos—this also could not prevent us from following in your track.

368. *Hast achieved our liberty*—You have enabled us to leave the prison of Hell.

368 71. *Thou hast...dark abyss*—you have not only freed us ; you have enabled us also to extend out sovereignty, as it were, so far as this place.

368-70. *Empowered to forty etc.*—enabled us to build our fortification, to establish our out-posts even on the brink of this new world. *To overlay*--to cross.

372. *Thine...world*—The sovereignty of this world has now been transferred from God to you. *Virtue*—power.

372-73. *Thy virtue···builded not*—You did not create this world : and yet it now rightfully belongs to you on account of your powers. (The extravagant adulation of Sin has almost a note of sarcasm in it.)

374. *With odds*—with interest as it were.

375. *Foil*—defeat.

373-75. *Thy wisdom...heaven*—We lost something in war ; but you have more than made up for that loss, and have gained signal vengeance for our former defeat in heaven.

376-81. *There let him...orbicular world*=There is an

accent of bravado in this speech of Sin. 'War has made God victor : and let him enjoy his victory in Heaven. But from this newly created world he must be banished and banished by his own decree and judgment. He has passed sentence upon man and by that very sentence has alienated man and the new world from himself."

386. *There*—i. e. within the petty confines of Heaven.

376-77. *There...adjudged*—Battle has made him victor, let him enjoy that victory in heaven.

379-81. *And henceforth...world*—Henceforth he will have to share the sovereignty of the universe with you—you being the sovereign of spherical world while he is sovereign of heaven which is bound by his quadrature. *The empyreal bounds*—the boundary-walls of heaven. *Parted...bounds*—The walls of heaven will serve as a boundary-line marking off the 'square' of Heaven from the 'circle' of Hell and Chaos.

382. *Or try thee...throne*—or he will have to enter into a new trial of strength with you. *By his own doom*—by the punishment he has passed upon him. *More dangerous*—you are now more powerful than before.

384. *Son and grandchild both*—This emphasises the incestuous connection between Satan and Sin.

385. *High proof*—sufficient evidence. *To be...Satan*—to prove that you are the legitimate descendant of Satan.

386. *Glory in the name*—namely, in the name of Satan which was originally given to me as a title of shame. (Satan= adversary, antagonist).

388. *Amply have...me*—you have deserved well of me : you deserve to receive high reward from me.

389. *Of all...Empire*—you have deserved well not simply of me but of all the crew of Hell.

389. *That*—seeing that. *So near...door*—almost at the gate of Heaven as it were.

390. *Triumphal...work* The passage is not free from difficulty. At least two meanings are possible :

(1) You have confronted triumph with triumph—God's triumph (this glorious work, the universe) with mine.

( 2 ) You have confronted triumph with triumph—my triumph (the success which I have just achieved) with yours (viz. this glorious work—the bridge which you have built.)

I think the seccond interpretation is preferable.

391-92. *And made this world*—You have made one realm of Hell and the world ; you have joined together the two spheres.

393. *Of easy thorough-fare*—allowing easy passage from the one to the other.

393-402. In these lines Satan gives his commission, as it were, to Sin and Death. He says in effect : "Go and spread dominion over the earth ; above all, spread your sovereignty over man. Corrupt him and triumph over him."

394. *Through darkness*—through the obscure regions of Chaos.

395. *To my associate powers*—to my allies and confederates —the other rebel angels.

396. *These success*—success achieved by me as well as the success achieved by you.

397. *This way*—namely, the way by which I have passed out from the earth *Those numerous orbs*—namely the spheres of the various planets.

398. *Right down...descend*—descend straight to the inmost central core of all these spheres. (See Milton's cosmology).

399. *In bliss*—in the enjoyment of perfect happiness *Dominion exercise*—exercise the right of sovereignty.

401. *Chiefly...declared.*—Satan is almost ironical at the expense of God : "Man has been made the "sole lord of creation ;" and you will be lord over man." *Man...declared*—man who has been presumptuously declared by God to be the sole lord of creation.

*Him first...kill*—first make man your slave, namely the slave of Sin ; and then make him your victim.

402. *My substitutes etc.*—Satan delegates his function to Sin and Death. "I go back to my natural seat, but you will remain here as my vice-gerent and I invest you with large powers."

404. *Plenipotent*—a coinage of Milton, like omnipotent; meaning not all-powerful but *multi*-powerful, possessed of many powers.

405. *Matchless might...from me*—possessed of matchless powers because issuing from me. *Joint vigour*—combined strength.

406. *My hold*—my continued hold; the perpetuation of my sovereignty. *This new Kingdom*—viz. the world of man. *Through sin...exposed*—that world which I have currupted and thus exposed to death. *Prevail*—is successful. *No detriment etc.*—will not suffer injury.

IV.

## ll. 410-609.

Parting from Sin and Death, Satan makes his way through Chaos and arrives at the confines of Hell. The gates and outposts are deserted; and Satan, disguised as a 'plebian angel' passes unmarked through them all till he blazes forth with sudden splendour from his shining throne in Pandemonium.

A long and boastful speech follows in which Satan dwells proudly upon his victorious exploits. But even as he is concluding the discourse, his ears are greeted with a universal hiss and he and his followers are changed into the horrid shape of loathesome serpents. Afterwards, he gets a further taste of the punishment in store for him.

Meanwhile, Sin and Death arrive at Paradise and fall to their favourit work of destruction. Death is asked by Sin to feed *first* upon herbs, fruits and flowers; *then* upon birds beasts and fish; and *lastly*, when time should come, upon man.

410-411. *They with speed...held*—they pursued their way through thick-clustering groups of stars.

412. *They blasted...wan*—One of the finest sentences in the whole poem. Sin and Death shed a cloud of contagion around them as they pass through sky; and this contagion of evil dimmed even the brightness of the stars. *Blasted stars*—sin-blasted as we may say; their splendour dimmed by the darkness of Sin.

413-414. *And planets then suffered*—An awkward and pedantic sentence looking all the more weak in comparison with what has preceded. The meaning may be thus expressed: We speak of men being planet-struck, i. e. struck by the evil influence of starry bodies. But now the planets themselves were planet-

struck i. e. were affected by the evil influence raining from Sin and Death. They were planet-struck and thus suffered real eclipse then. Later eclipses with which we are familiar are unreal ; they are but shadows of eclipses caused by the shadows of planets as compared with the great and serious eclipse which the planets then suffered.

414. *The other way*—namely the way opposite to that which Sin and death were following.

415. *The causey*—causeway, bridge. *On either side*—i. e. on either side not of Satan but of the bridge.

415-416. *On either...explained*—The image is that of a swimmer who cleaves his path through the mass of waters. The bridge clove a way through Chaos ; it pushed off Chaos on either side as it were ; and Chaos, thus disparted (i e. parted) seemed to rage against its act of violence.

416. *Disparted Chaos*—Chaos which had been parted on both sides of the bridge as it were. *Over built*—having suffered the insult of being built over. *Exclaimed*—rebelled ; clamoured against the outrage, as if the bridge were an impertinence to the majesty of Chaos.

417. *With rebounding surge*—with the unwearied and impetuous rush of waves.

420. *His indignation*—the futile anger of Chaos. *Scorned*—defied. *Desolate*—lonely, deserted.

422-426. The poet gives us here the cause of the desolation which Satan meets in Hell. In the first place, the gate-keepers, Sin and Death, had deserted their charge and escaped to earth : again, the rebel angels who had been stationed near the gates as sentinels on outpost-duty—they too had deserted their post and retreated further inwards in order to be near the main hall of Pandemonium.

421. *Appointed*—namely appointed by God : referring to Sin and Death. *Had left their charge*—had deserted their station.

422. *The rest*—namely, those rebel angels who might have been stationed near the gates in order to act as sentinels and advanceguard.

423. *Were all far...retired etc.*—had retreated further towards the interior in order to keep close to Pandemonium

424. *Pandemonium*—the place erected by the rebel angels to serve as their council-chamber in Hell,

425. *Of Lucifer - Paragoned*—of Satan called Lucifer in allusion to that bright Star to which he was compared. [The word Lucifer literally means 'light-bearer' and is applied to the morning star on account of its extreme brilliance. The early Christian fathers applied this term to Satan owing to the tradition of the extreme brightness of Satan's person so long as he was in heaven)

426. *Of that bright star*—namely Lucifer or the morning star. *Paragoned*—compared, likened.

427-29. *There kept...emperor sent*—It seems that there was division of labour among the angels in Pandemonium. The inferior ones kept guard, while the superiar ones sat and deliberated in council.

427. *The legions*—the common soldiers, the rank and file if we may say so. *The grand*—the superior ones.

428-429. *Solicitous...sent*—thinking anxiously as to what might stand as an obstacla in their chief's path.

429. *Their Emperor, sent*—Another instance of Milton's deep-rooted republicanism. Satan, the arch enemy of mankind, was he says the *first emperor* of this earth. *Might intercept*—might obstruct the progress of their chief.

430. *So he...observed*—This division of labour, some to keep watch and some to debate, was in accordance with Satan's own directions.

431-441. **N. B.** Another of Milton's elaborate similes. The rebel angles had deserted the outskrits of Hell and had concentrated their forces round the main city and metropolis of Pandemonium—just as the Tartars, when menaced by the Russians, leave the outskrits of their territories and retire further inwards by way of Astracan or just as the Bactrian Sophi when menaced by the Turks leave the outskrits of their territories and retire further inwards to Tauris or Casbeen.

431-433. *As when the Tartar...retires*—The construction would be : the Tartar retires from his Russian foe over the snowy plain by way of Astracan. Of course, Astracan as being on the northern coast of Russia would seem to be far removed from the path of the Tartar. But we must not look into Milton's

geography too closely. He seems to have thought that Russia (Eastern Russia) was bounded to the east by the country of the Tartars, extending from the Volga to Astracan.

433-36. *Bactrian...Casbeen*—The rebel angels had felt the outskirts of Hell and retired to Pandemonium, just as the Persian ( Bactrian Sophi ) when menaced by the Turks, leave their outskirts ( such as Aladule) and retire towards Tauris or Casbeen.

433. *Bactrian Sophi*—the Persian Sha, Milton would seem to mean. (Sophi is a corruption of Arabic *Sufi* meaning Elect or shining ; and it was the title borne by a long line of successive Shas of Persia.)

433-34. *From the horns...cresent*—retreating from the power of the Ottoman Turks. *The horns...of the crescent*—The crescent was the ensign and banner of the Osmanlies, or Ottoman Turks.

435. *The realm of aladule*—corresponding to what we call Armenia. (The western part of the Persian Empire was marked as Aladule in Mercator's atlas ; and there is reason to suppose that Milton usually consulted this atlas.)

436. *Tauris or Casbeen*—Tauris would seem to be Mount Tabriz to the south of the Caspian Sea, while Casbeen (Kazvin) was north of Teheran.

436-37. *The late...host*—the army which had been so recently banished from heaven.

437-38. *Utmost Hell*—the outskirts of Hell, the uttermost boundaries of Hell.

437-38. *Left desert...dark league*—they had retreated in a body from the dark outer regions of Hell.

438-39. *Reduced......metropolis*—had retired, in order to keep more vigilant guard near Pandemonium itself.

440. *Their great adventurer*—Satan, so called because he had undertaken a most darings and risky enterprise.

441. *Unmarked*—unnoticed.

442. *In show plebeian Angle etc.*—in the disguise of an ordinary angel of lower rank. *Plebeain Angel militant*—one of the rank and file, as we may say.

444. *That Plutonian hall*—namely Pandemonium. **N.B.** In describing Hell, Milton frequently uses words which are associated with the description of the nether world in classical literature. Thus, in Greek mythology the nerher world is the realm of Pluto and here Milton calls Pandemonium the Hall of Pluto ; so also, Styx, Acheron, Cocytus and the other rivers of the Greek nether world are transferred by Milton to the infernal regiou described by him. Again from Styx he calls Hell the Stygian region.)

446. *Under state...spread*—the chair of Satan was placed under a canopy of richest fabrics. *Richest Texture*—finely woven fabrics. *Regal lustre*—princely splendour.

449. *His fulgent head*—his shining, resplendent head.

451. *Permissive glory*—the glory which God still permitted him to wear. (A sort of glory still encircled in the head of Satan but Milton means to imply that this glory was not his own, it was borrowed splendour which he was permitted to wear by the grace of God.)

449-52. *His fulgent...glitter*—His bright resplendent head appeared bright like a star or even brighter still, clad in that glory which God still permitted him to wear—or perhaps it was not glory at all but only false glitter.

452. *False glitter*—a deceptive show of brightness and not real brightness. *Amazed*—in the original and stronger sense of *taken aback*, *confounded*, and not merely astonished.

452. *Stygian throng*—denizens of Hell. Cf. note on l. 442.

454. *Bent their aspect*—lowered their faces as in salutation (*Aspect*—*face*).

459-54. *All amazed...aspect*—The rebel angels taken aback at the sudden appearance of Satan instinctively lowered their faces in salutation to their chief.

456. *The great consulting peers*—the chief followers of Satau, like Moloch, Belial, Beelzebub who were engaged in deep consultation.

557. *Their dark divan*—The word *divan*—Arabic *diwan*, which means council or tribunal. *Raised...diwan*—awakened from the deep consultation in which they were engaged. (Milton uses the word 'divan' in the sense of deliberation or consultation; but the word, to judge from its origin, means rather the hall of

consultation or chamber of deliberation. *With like joy*—namely, joy equal to their haste.

458. *Congratulant approached him*—approached him with the object of congratulation; approached them with words of congratulation.

458-59. *Who with hand...won*—He commanded silence by waving his hands and gained their attention with these words.

460. *Thrones, Dominations etc.*—A favourable way of beginning a speech with Satan.

461-62. *For in possession...declare ye now*—Satan justifies the use of these titles. "I call you by these titles not bacause they are yours by right but because they are yours *by possession*.

461. *For in possession such*—I call you by these titles, because you are actually in possession of them, namely with reference to the newly created world of which you are going to be lords and masters by virtue of my enterprise. *Not only of right*—not simply because of your right.

462. *I call ye and declare ye now*—I call you by these titles and declare that you are rightfully entitled to wear them.

462-65. *Returned successful......house of woe*—I have returned more successful than I hoped to be and I want to lead you triumphantly out of this accurst pit to which we are now confined.

465. *Abominable accurst*—loud, mouthful, emphatic words and therefore favourite with Milton in beginning a sentence.

> Cf. in Book II—"Abominable, inutterable, and worse
> "Than fables yet have feigned or fear conceived,
> "Gorgons and Hydras and Chimæras dire."

466. *Dungeon of our tyrant*—the prison-house appointed for us by our tyrant.

468-69. *By my adventure......achieved*—won for you with great labour by my bold enterprise.

469-85. **N. B.** A long sentence made longer by the following paranthesis—"But I...protosting fate supreme." (ll. 474-480.) The main construction is simple enough and may be thus brought out :—'It will be long to tell what I did, what suffered, how I crossed the vast, unbounded deep of Chaos

and also how thence (i. e. from Chaos) I made my way to the newly-created world where man has been placed in a sort of Paradise and made more happy by our exile.

469. *Long were to tell*—it would be a long story to give you all the details of my journey.

471. *Unreal......deep*—unreal, not in the sense of non-existent but in the sense of bizarre, fantastic with no sure foot-hold.

472. *Of horrible confusion*—a region which is the seat of perpetual disorder.

474. *To expedite...march*—to facilitate your progress over it.

475. *But I toiled out etc.*—Satan enters upon a digression to mark the contrast between himself and his followers. You will find it easy enough to voyage over Chaos because Sin and Death have made a broad and easy pathway for you. But with me it was different ; I had to toil out a path for myself by my own unaided effort. *Toiled out*—hewed out a way with my own unaided labour. *Uncouth*—used here in the literal sense of strange, unfamiliar, unknown.

476. *Untractable abyss*—the abyss which would not be crossed,which seemed to refuse all attempts to be crossed. (Literally, *untractable* means 'unable to all discipline.')

476-77. *Plunged......Chaos wild*—hurled head long in the midst of the utter confusion of Chaos.

477. *Unoriginal night*—so called because night was the oldest of things ; it had no original or model before it from which it would be created. *Unoriginal night and Chaos*—It is to be noted that Milton makes Chaos and Night joint sovereigns of the gulf of Chaos.

476-77. *In the womb of unoriginal night*—in the deep recesses of the realm of Chaos.

478. *That jealous of their secrets etc.*—fearing lest their secrets should be divulged by my passage. *Jealous of their secrets*—jealous in guarding their secrets ; suspicious lest their secrets should be betrayed.

479-79. *Fiercely opposed......strange*—This is entirely false. Chaos so far from impeding his journey, seemed to have pointed out his path to him and wished him success in his voyage.

479. *With clamorous uproar*—with noisy disapproval.

480. *Protesting Fate supreme*—This has to be taken as agreeing with Night and Chaos in l. 477. The construction would be :—'Night and Chaos opposed my journey, protesting that Fate was supreme and that my journey was against the decrees of Fate.' In other words, they sought to oppose Satan's journey in the name of Fate, protesting that nothing like this journey had been foretold by Fate and consequently that it was illegal and unsanctioned. *Thence how I found*—Connect with "long were to tell" in l. 469. *Thence*—passing out from Chaos.

481. *Which......heaven etc.*—that world about which a rumour had long been current in heaven as of some wonderful and absolutely perfect fabric.—The existence of an ancient rumour in heaven—to the effect that a new world was to be created by God in some future time and peopled by a happy race of beings called men, is referred to by Milton in P. L. II. 345-60.

"There is a place
"(If ancient and prophetic fame in heaven
"Err not) another world, the happy seat
"Of some new race called man, about this time
"To be created,"

*Fame*—in the literal sense of *rumour.*

484-85. *By our exile made happy*—another instance of Satan's malice and falsehood.

485. *Him by fraud I have seduced*—I have seduced, corrupted, man by cunning.

487. *With an apple*—by means of such an insignificant thing as an apple.

487-88. *He there offended etc.*—Notice the inflection of contempt in Satan's reference to God. "God has been offended by man's folly : what is more ridiculous still, he, in a fit of anger, has given over man and the whole world as a prey to us without our having to toil in the least for it."

*Worth your laughter*—It is the ridiculous folly of God which is worth your laughter.

490. *To Sin and Death a prey etc.*—He has given over the world as a prey to Sin and Death ; therefore to me because Sin and Death owe absolute allegiance to me.

492. *Without our hazard*—of his own accord ; without any peril or effort on our part. *To range in*—i. e. to roam freely over.

494-95. *Or rather......serpent etc.*—Satan affects to think that the sentence passed by God applied not to him but to the serpent in whose guise he had corrupted Eve.

496. *That which......belongs*—i. e. the punishment which has been specially meted out to me.

497. *Is enmity*—is the enmity which God has threatened between man and me.

499. *His seed*—man's offspring. *When is not set*—But the period when this punishment is to take effect—when man's seed is to bruise my head—has not been fixed.

509 01. *A world......grievous pain*—Who would not consent to be bruised, who would not consent to suffer even from much more grievous pain, if only he could win the world in exchange for it ?

501. *Ye have account etc.*—you are in full possession of all the facts.

502-3. *What remains*—what other course remains for you ? *But up*—but to bestir yourselves.

504. *So having said etc.*—**N. B.** A new phrase in the story now opens with dramatic suddenness. Having brought his speech to a triumphant conclusion, Satan expects that he would be greeted with loud applause ; but instead of that, he is greeted with one universal hiss—the sign of public execration. Satan wonders what this hiss may mean ; but has no time to wonder long. A strange transformation now comes over himself. He feels that he is turning into a serpent and when he wants to speak he feels that he also can utter but a hiss. In fact, his doom has overtaken him at last. He has been changed into that despised serpent-form in which he had worked his greatest evil.

506. *To fill his ear* - to greet and assail his ear. *Contrary*—i. e. contrary to his expectation.

508. *A dismal......hiss*—one terrible and common sound of hissing. *The sound of public scorn*—that hissing sound by means of which people always express their contempt.

509. *He wondered*—was puzzled to know whether this was to be the regard for all his arduous labours.

509. *Not long...leisure*—had no time to wonder long at

it ; for a greater subject of wonder now presented itself before him. He felt that he was surely and rapidly changing into a serpent himself.

511 *Drawn*—pinched, contracted. *Sharp and spare*—thin, lean and meagre. *His visage...spare*—He felt as if his face was contracted into a thin, meagre and pointed shape like a serpent's head.

512. *His arms...ribs*—he felt his arms clinging, becoming fastened, to his sides. Instead of hanging free, his arms seemed to cleave to and become incorporate with his body. *His legs entwining*—i. e. he felt his legs entwining. His legs instead of remaining bifurcated, as in the case of men and angels, became entwined and twisted into the shape of a serpent's tail.

513. *Supplanted*—dropped down at missing his foothold Of course he dropped down, because he had no longer a foot to stand upon.

514. *Monstrous serpent*—referring to the hugeness of his size. *On his belly prone*—falling flat upon his belly.

515. *Reluctant*—protesting against this change.

516-17. *Punished...doom*—He had sinned in the shape of the serpent and so he was punished in that shape, had been fore-told in the judgment passed upon him. (We must remember that in declaring his judgment, God had passed sentence upon the serpent and not upon Satan specifically. From this Satan had been led to suppose that he would escape and that it was the serpent alone who would be punished. Now he understood that it was not to be so, and that the punishment denounced against the serpent would fall upon him beeause he had himself been changed into a serpent.)

517. *He would have spoke etc.*—he wanted to speak but found that he had been deprived of the power of speech.

518. *Hiss for hiss returned*—he could only reply by hissing to the hisses of his followers. *Forked tongue*—Serpent's tongues are divided into two.

520-21. *As accessaries...riot*—because they had aided Satan in his sin of defying against God.

521. *Bold riot*—his shameful act of rebellion and defiance ; —not referring to the original rebellion in heaven but to his present act of rebellion in having tried to corrupt man. *Dread-*

*ful was the din*—the noise made by their combined hissing was loud and horrible.

521-22. *Dreadful......hall*—An aliteration ; dreadful *d*in, *h*issing *h*all.

522. *The hall......now etc.*—that hall which was crowded now with monsters of horrible shape.

523. *Complicated monsters......tail*—huge and monstrous serpents with their heads and tails intertwined and twisted into all sorts of grotesque and monstrous shape.

524. *Scorpion and asp etc.*--Here follows a catalogue of serpents' names—some of them more fabulous than real.

524. *Scorpion and asp*—We do not regard the *scorpion* as a serpent ; and the *asp*, of course, is not the common insect but rather the *aspic*, the 'worm' of the 'Nile' as Shakespeare calls it, with which Cleopetra brought about her death. *Amphisbœna*—a fabulous serpent which was supposed to go both backwards and forwards, having heads at either end of its body.

525 *Creastes*—a horned serpent. *Hydrus*—a kind of water-snake. *Ellops*—The word is supposed to be connected with the word *mute* and the idea of muteness is further emphasised by the adjective *drear* which bears the same significance. But all serpents are mute ; and so where is the wonder in that ?

526. *Dipsas*—so called because its bite was supposed to produce unequenchable thirst.

526-28. *Not so thcik......Ophiusa*—Neither the soil wetted with the blood of Gorgon nor the island of Ophiusa abounded so thick with serpents as Hell now did.

526-27. *The soil......Gorgon*—namely Egypt. (According to fable, Perseus the Gorgon-slayer was returning home across the northern coast of Africa carrying the head of Medusa as a trophy. The blood dropping from its head fell on Egypt and gave birth to innumerable serpents.)

528. *Ophiusa*—an island in the Mediterranean Sea which was said to abound with serpents.

528-30. *But still greatest......Python*—But though they were so many serpents now in hell, Satan was the largest and biggest of them all ; he still preserved his bad pre-eminence ; he

was bigger even than that huge dragon Python, which was killed by Apollo.

522-31. *Larger than whom the sun...Phython*—The huge dragon which was ultimately killed by Apollo was said to have been born from the mud deposited over the earth after the subsidence of the Deucalian flood.

523. *They all*—viz. the angels who were crowding in the hall of Pandemonium and who had all been changed into serpents.

533. *Issuing forth......filed*—coming out from the hall of Pandemonium to the fields outside. *All yet left etc.*—the angels waiting outside and who yet retained their original shapes.

535. *In station......array*—They were standing each at his proper place and all drawn up in regular line and rank, eagerly expecting Satan to come out from the hall.

536. *Sublime with expectation*—standing on the tip-toe of expectation as it were; *suolime* here is used in the literal Latin sense of *held aloft.*

538. *They say etc.*—They were expecting to see their chief: their expectation was gratified, they saw him, but saw him far otherwise than they had expected.

540. *Horrid sympathy*—horrible similarity of punishment.

541. *Down their arms etc.*—Their spears and shields dropped down; their arms fell down and clung to their sides; lastly they themselves fell down and grovelled upon the ground.

543. *Dire hiss renewed*—joined in the universal sound of hissing; they re-echoed the hiss they heard on all sides of them.

543-44. *The dire...contagion*—The hateful form which they saw in others affected them also by a kind of infection as it were.

544-45. *Like...crime*—As they resembled their fellow-spirits in crime, so they resembled them now in punishment also.

546. *Exploding hiss.*—Exploding has been here used in literal Latin sense of 'driving off from the scene.' The whole expression means 'the hiss with which people drive off bad actors from the stage.'

547. *Shame cast...mouths*—they hissed and thus cried shame upon their own failure.

547-48. *There stood...hard by*—**N. B.** In this and the following lines Milton describes the shame and humiliation which

befalls the fallen angels. Issuing out of the gates of the Pandemonium, they behold before them a fair grove ; and in this grove there seems to grow in abundance the fruit with which Satan had tempted Eve. An irresistible fascination draws the serpents towards these fruits ; they hunger to taste them ; but the fruit turns in their month into dust and bitter ashes. And thus is the serpent terribly punished by the instruments of its own malice.

548. *Sprung...change*—a grove which had grown up suddenly at the very moment when this change had been effected.

449. *His will...above*—and the springing of the grove was in accordance with the will of God.

549-50. *To aggravate their penance*—in order that their punishment might be heightened

550. *Laden with fair fruit*—burdened with the very fruit with which Satan had tempted Eve. *That prospect strange*—viz the sudden appearance of the tree.

553. *Imagining*—calling up with their heated fancy the form of a thousand trees.

555. *To work—shame*—to disgrace and humiliate them still further. This has to be taken not with 'imagining' but with 'now risen'.

556. *Parched...hunger fierce*—being devoured with hunger and thirst.

557 *Though...them sent.* This hunger and thirst also was not real. Just as the trees which they saw before them were imaginary, so the hunger and thirst from which they now seemed to suffer was imaginary. It was meant to tempt them to eat the fruits of the tree and thus to complete their humiliation. *Could not abstain*—could not check their desire.

558. *Rolled in heaps*—crept and crawled along the ground with the huge, voluminous folds of their bodies trailing after them. *Rolled*—The creeping, crawling and undulating march of the serpent's body is thus expressed. *Heaps*—the voluminous folds and coils of a serpent's body.

559. *Sat thicker...Megæra*—They climbed up the branches of trees and clustered there more thickly than the serpents which clustered round the locks of Megæra (Megæra was one of the Elumænides or Greek goddesses of vengeance. These were

supposed to carry lighted torches in their hands while serpents clustered round their locks.)

561-62. *The fruitage...Sodom flamed*—the fruits which were as beautiful as the apples which grew by the shore of the Dead Sea.

562. *That bituminous lake*—the Dead Sea so colled because of the bitumen or asphalt which floated upon its water. *Where Sodom flamed*—The wicked city of Sodom was burnt by the wrath of God on account of the licentiousness of its inhabitants.

563-564. *This more...deceived*—The Dead Sea apples were delusive to touch they were fair to the sight but crumbled into dust when touched with the hand. But the apples which grew in Hell were more delusive still. They deceived not only the sense of touch but the sense of taste also.

563. *More delusive*—because the effect of delusion was worse. *Fondly* foolishly.

565. *With gust*—with great relish.

566. *Chewed bitter ashes*—In other words, the fruit turned into bitter ashes in their mouth.

567. *Spattering noise*—the noise which is made when something is quickly ejected from the mouth. *Assayed etc.,*—attempted. *Hunger...constraining*—compelled to do so by bitter hunger and thirst.

568. *Drugged as oft*—having a bitter taste in the mouth such as is produced by drugs.

569. *Writhed—jaws*—twisted their jaws as men do when they get something evil and distasteful in their mouth.

570. *Cinders*—ashes.

570-72. *So oft...lapsed*—These creatures had been triumphing over man; but their punishment was worse than that of man. Man had lapsed, had tasted the bitter fruit of the tree only once, whereas these serpents, the enemies of men, lapsed not once but often.

572. *Whom they triumphed*—over whom they triumphed; whom they boasted of having conquered. *Once lapsed*...who had made the mistake but once.

572-70. *Thus were...reserved.* Some dispute has been raised as to whether a comma should be placed after 'famine' or after 'long,' making 'long' to agree with 'famine.' But in either

case the meaning is very much the same. They were tortured with famine and tortured also with the necessity of hissing perpetually—till at last they were permitted to resume their normal shapes.

527-73. *Plagued and worn*—tortured and fatigued.

573. *Ceaseless hiss*—the necessity of uttering perpetual hisses.

574. *Permitted*—*i. e.* by God.

575. *Yearly enjoined some say etc.*—imposed as an annual penance to curb their feeling of joy and pride over man's fall.

576. *Numbered days*—fixed and appointed days.

577. *Joy for man seduced*—the joy which they might otherwise feel at having seduced man.

578-84. *However some...was born*—An obscure and unnecessary passage introduced simply because Milton could never miss the opportunity of having a fling at the heathen deities.

**Expl**. Though Satan and his followers were terribly punished for their temporary success on earth, yet they must have spread some false rumour concerning their so called success. This rumour has survived in many classical traditions. *Traditions*—the Greek tradition for instance, according to which Ophion and Eurynome were the first god and goddess of the earth.

**N. B**. According to most Greek mythologists, there were three successive dynasties of gods and goddesses who reigned in Olympus ; but there is some difference about their actual names and identities. According to the account referred to by Milton here, the first gods were Ophion and Eurynome. They were succeeded by Satan and Ops, while these in their turn were succeeded by Dictæan Jove.

Now Ophion was a serpent, and Satan also was turned into a serpent ; and so Milton identifies the two as one and same. Ophion was the earliest god of the Greeks and Milton here says that Ophion was none other than Satan who had circulated a false rumour that he was or at least had been for some time the true sovereign of earth. *However*—*i. e.*, though they were thus defeated.

578&79. *Some tradition...purchase got*—They must have circulated some memory of their temporary victory on earth. (Otherwise, how do we get the Greek account of a serpent *i. e.*, Ophion having been the first sovereign of Olympus ?

579. *Their purchase got*—the acquisition which they made, viz. the temporary victory which they achieved on earth.

582. *The wide-encroaching Eve.*—so called because Eve had 'encroached' i.e. trespassed upon the province of her husband. But the reason why Milton gives this epithet seems to be curious. Ophion he says was evidently Satan because both were serpents. But what was the point of resemblance between Eve and Eurynome ? Now the word Eurynome literally means 'wide-ruling' and to preserve some sort of similarity between the two Milton calls Eve 'wide-encroaching.'

581. *Ophion and Eurynome*—According to the more general account, the first gods were Uranas and Ge or Cælus and Terræ *i. e.*, sky and earth.

584. *Ops*—also called Rhea, Saturn's wife. *Dictæan*—Cretan, so called from a mountain in Crete where Jupiter was born and brought up.

583-84. *Thence...born*—In other words, Saturn and Ops ruled in heaven till they in their turn were driven out by Jove.

585. *Hellish power*—Sin and Death.

586. *Too soon*—*i. e.*, too soon for happiness of man.

586-88. *Sin there...habitual habitant*—Sin was not an absolute stranger on earth ; she had been present there once already in spirit and power, viz. at the moment when man first committed sin. But now she was to be actually and physically present and to live there as a constant inhabitant.

589. *Pace for pace*—advancing side by side, as we might say, with equal steps.

589-90. *Not mounted...horse*—Death is commonly represented in mediæval painting as a skeleton mounted on a pale horse and carrying a spear in his hand.

591. *Second of Satan sprung*—second child of Satan, she herself being the first.

592. *What thinkest thou etc.*,—what think you of the bright and fair territory which you have now got ? *With travail difficult*—with great trouble and pain.

593. *No better far etc.*—Is it not better for us to reign in this wide territory than to have been always mounting guard at the dark and dismal gates of Death.

595. *Thyself half starved*—Notice the subtle plausibility of

the speech of sin. She knows that perpetual hunger is the weak point of Death, and means to play upon this.—'Had you been in Hell, you would have been half starved there.

597. *Who...famine pine*—who am almost constantly starving from hunger.

598. *Alike is Hell etc*—The bluntness of Death is in marked contrast with the subtlety of Sin. He plainly confesses that he only cares for his food and does not care whence it comes.

599. *There best...meet*—I am best placed there where I can get most food. *Ravin*—prey, victim.

601. *This maw*—this huge stomach of mine. *This vast... corps*—This line has been generally explained as meaning: this body which is loosely wrapped in skins and is thus capable of containing much. But I should think that 'unhide-bound' means 'not bound with skin at all.' This also would agree with usual representation of Death as a skeleton with no flesh or skin upon it.

602. *Incestuous mother*—having committed incest with her own father Satan.

605. *No......morsels*—such food as was not altogether to be despised.

605-06. *And whatever thing......unspared*—eat all those things which are killed by time. *Devour unspared*—i. e. eat and spare not.

607. *Till I in Man residing etc.*—**N. B** Notice carefully the whole speech of Sin. She says :—"At present your food will be herbs, fruits, fish, fowl and flesh but *not man*; for man may not be killed unless he has sinned. Therefore I must touch him first and thus make him fit to be your prey."

607-08. *Through the race......infect*—infect the whole generation of man; not Adam merely or Eve merely but the whole race and issue of humanity.

609. *And season......prey*—and thus prepare him to serve as your best food.

V.

**ll. 610-709.**

**The scene changes to heaven. God discerns Sin and Death from afar as they ascend towards the earth in quest of their prey. He foretells their present success and ultimate failure and overthrow.**

**In the meantime, he commissions the angels to effect certain changes in the sun, stars, planets and elements. Hitherto their influence had altogether been benignant for man; but henceforth they become evil, injurious and hurtful.**

**Meanwhile, on earth, Adam sees the new change begin and fears still worse. Satan also bewails his failure.**

610. *Betook......ways*—followed separate courses.

611-12. *Unimmortal...kinds*—to destroy the immortal character of all kinds of things; to deprive them of the character of immmoratlity which they had hitherto enjoyed.

612-13. *For destruction......later*—to make tham ripe for destruction, whether such destruction came sooner or late. Sin and Death, the poet says, proceded to make 'unimmortal' all kinds of living things. In any case, their task was to ripen things for destruction.

614. *His transcendent seat*—his seat which was high above the seat of other creatures.

615. *Those bright orders*—namely the diffeerent classes of angelic beings.

616-637. These 22 lines form only one sentence; but the construction is clear and free from difficulty. **For explanation**—see Paraphrase.

616. *Heat*—eager haste. *These dogs of Hell*—referring to Sin and Death.

617. *To waste and havoc*—The word havoc is rarely used as a verb. It would almost seem as if Milton was thinking of a passage in Shakespeare's *Julius Cæsar*: "Cry havoc and let slip the dogs of war."

618-19. *Had still......state*—would have still kept it in that state.

619. *The folly of man*—viz in listening to the temptation of Satan.

619-20. *Had not......wasteful furies*—If the folly of man had not allowed these destructive agents an opportunity for breaking into his abode. (Man's folly led to his disobedience and this disobedience brought about his punishment by God; and thus it was possible for Sin and Death to enter the world.)

621. *Who impute folly to me etc.*—Connect with 'wasteful furies.'

621-625. *Who impute......enemies*—These hell-hounds think

that I am foolish—my folly consisting in this that I have allowed them to enter and possess heaven and that I seem to be conniving at their act of destruction.

624. *Conniving*—shutting my eyes to their act of wanton aggression.

624-625. *Conniving......enemies*—To them it almost appears as if I am playing into their hands by overlooking their act of outrage.

626. *That laugh etc*—who seem contemptuously to think. This clause also agrees with 'wasteful furies' just like the clause beginning with 'who impute.' *Transported*—The construction would be 'being transported' ; having lost all power of self-control.

626-27. *Transported......passion*—in a burst of childish and petulant anger.

627-28. *I to them......misrule*—as if I have wantonly given over every thing to them and their tyranny. *At random*—wantonly, without deliberation and forethought.

629. *And know not etc.*—This clause also agrees with "wasteful furies" in l. 620.

*My hell-hounds*—to serve as my own hounds.

630. *My hell-hounds to lick up etc.*—Just as pariah dogs act as street scavengers and lick up all the filth and offal of public places, so also Sin and Death will act as my dogs, will lick up that taint of sin which man has cast upon the fair, new world by his folly. *Draff*—refuse ; literally, food given to swine.

632-33. *Nigh burst...offal*—having stuffed themselves to the point of bursting with the refuse food of the universe, namely with all the sin and wickedness of the world. **N. B.** Sin and Death, God means to say, will do exactly what he wishes them to do. He wishes them to eat up all the sin and folly of the universe, and they will do so till they have stuffed themselves to the point of bursting ; and then one single blow from him will be sufficient to kill them altogether.

633. *Which sucked and glutted offal*—with the filth and refuse which they may have eaten and drunk up.

633-34. *At one sling......arm*—at one blow from your arm. (Milton is thinking evidently of the sling and smooth-shining pebbles with which David went out to fight with Goliath.)

635. *Yawning grave*—so called because the hunger of the

grave is never satisfied. ***Both Sin and Death......at last***—not Sin and Death only but also the very possibility of Death as it were.

635-737. ***Both Sin and Death......ravenous jaws***—Sin and Death and the Grave itself will be killed ; they will be hurled down through Chaos and their huge carcase will lie athwart the gates of Hell thus stopping up the way as it were.

637. *Seal up...jaws*—close up the hungry mouth of Death. ***Then***—i. e. when Sin and Death have been killed.

638-39. ***Pure to sanctity***—pure to the point of utmost holiness, holiness which will be altogether free from blame.

640. *Till then......proceeds*—Much needless difficulty has been caused by this passage and various conflicting interpretations have been proposed. We may take it as meaning :

A new heaven and earth will be created and men will dwell there in perpetual bliss. But till these things are done, the curse pronounced upon man will be fulfilled first.

*Curse...precedes*—These things will happen : heaven and earth will be recreated : but the curse pronounced upon man must first be fulfilled to the uttermost.

641. *The heavenly audience*—the angelic orders whom God has been addressing.

642. *Halleluia*—literally, 'parise ye the God ;' here simply a song in honour and praise of God. *Sung*—Of course, the more correct form would be 'sang'. ***As the sound of the seas***—The sound of toe singing was loud like the voice of many waters.

642. ***Through multitude***—because of the larger number of people who joined in the song. ***Just are thy ways***—Evidently this was the burden of their song, namely, that God's dispensations are just and righteous.

644. ***Righteous......works***—The doom which you pronounce upon your works—that doom is also right.

645. ***Who can extenuate thee***—who can make light of you ? who can possibly seek to disparage you ? (This is the interpretation which is usually given ; but we may take 'extenuate' also in its more modern sense. In that case, the interpretation would be—who shall dare to extenuate thy fault ?) ***Next to the son.*** After singing in praise of God they next addressed their song to Christ.

646. *Destined restorer*—who was destined to be the restorer.

646-47. *By whom...Heaven etc.*—who was to be the instrument for recreating heaven and earth.

648. *Or down...descend*—It was the Son who would create a new heaven and new earth ; either he would raise it out of the womb of the future or he would bring it down from heaven itself.

649. *Calling forth...angels*—calling upon each of the angels by name.

650-51. *Gave them...present things*—allotted to each of them the work which he was to do, the work that might be most suitable to the angel in question.

651-52. *The sun...so to move*—**N. B.** In the course of the following 60 lines, Milton gives the description of the changes which were now effected in the character of the different elements. Hitherto all the elements had been benignant to man ; but now this was to be changed ; and henceforth their effect upon man should be harmful and injurious. The sun, the moon, the different planets, the fixed stars, the respective positions of the earth and the sun—all were affected by these changes ; and so was the character of the winds.

651-56. *The sun......summer's heat*—Hitherto the sun had moved in such a way that the effect of its revolution was to produce perpetual spring on the earth—neither too much of heat nor too muoh of cold ; but henceforth the sun was to move in such a way as to afflict human beings with alternate extremes of heat and cold.

632. *His precept*—his charge, his command. *With cold and heat etc.*—i. e. with the extremes of cold and heat.

653-56. *From the north......Summer's heat*—The sun was further commanded to call decrepit winter from the north and to bring solstitial summer from the south. No doubt, Milton is thinking of the climate of England especially where cold comes from the north and heat from the south.

655. *Decrepit winter*—Winter has always been associated with age, partly on account of its inclemency, partly also because it marks the end of the year.

656. *Solstitial summer heat*—excessive heat such as is experienced at the time of the summer solstice i. e. about the 21st of June.

656. *Blanc*—pale ; white. *Her office*—her special function.

657-61. *To the other five,,,unbenign*—Just as the angels prescribed their task to the sun and the moon so they prescribed their function to the other five planets also. They taught these planets to assume such relative positions as might make them most injurious and offensive to man.

657. *The other five*—i. e. Mercury, Venus, Jupiter, Mars, Saturn.

658. *Aspect*—literally face. In astrology, *aspect* is connected with the influence which a planet is supposed to shed upon man ; and whether this influence is to be benignant or malignant, beneficial or harmful, is determined by the the position which the planets occupy in the sky.

659. *Sextile, sqare, trine and opposite*—The full circle of the sky, like every other circle, consists of 360 degrees, and therefore the semi-circle of the sky which is constantly turned towards us consists of 180 degrees. Now when two planets are separated from each other by 60 degrees, their aspect towards man is called *sextile* ; when they are separated by 90 degrees, it is called *square* ; when by 120 degrees, it is called *trine* ; and when by 180 degrees, i. e., by the whole breadth of the heavens, it is called *opposite*.

(It is to be noted that, of these aspects, the *trine* and *sextile* were benignant, whereas the *square* and the *opposite* were noxious and harmful.)

660-61. *When to join...unbening*—Just as they taught the planets to assume different positions, so they taught them also how to combine with one another in order to produce a maleficent influence upon man.

661. *Synod unbenign*—unholy conjunction, as we might say. (As the angels taught the planets to be severally malignant towards man, they taught them also to be jointly malignant to him).

661-66. *And taught......tempestuos*—Just as they taught the sun, the moon and other planets, so they taught the fixed stars also to shed injurious influence upon man ; instructed them as to how they should prove most malignant, whether when rising with the sun or setting with the sun. (In other words, some of the stars would be most malignant when rising, others would be

most malignant when setting ; and the angels now taught them as to when they would be most harmful to man.)

664-67. *To the winds......aerial hall*—They taught the winds about the quarters from which they might blow with most harm for man ; and they taught the thunder also to roll through the dark chambers of the sky.

665. *Bluster*—noisy, tempestuous sound.
666. *To roll*—to echo and reverberate.
667. *The dark arrial hall*—the dark obscure chambers of the sky.

669. *The poles of earth etc.*—**N. B.** In order to understand this passage, we must bear in mind certain astronomical facts as these were understood in Milton's time. The poet implies that formerly the path of the sun and the path of the earth were on the same plane, *i. e.* were parallel to each other if we may use the epxression of two spherical bodies. But these paths no longer move on the same plane ; they cut each other obliquely at an angle of 23½ degrees. If the former arrangement had continued, there would be perpetual spring on earth and no violent change of seasons; and the change or alteration of seasons which we now experience is due entirely to the fact that the paths of the sun and earth now cut each other obliquely instead of moving on the same plane.

It may be asked—How did the change come about ? The answer would be two-fold. (1) Either the earth was bodily removed from its original position so that its path now lies athwart the path of the sun ; or, (2) it was the sun which was thus removed—so that its path, begining in Taurus passess on northward till it reaches the Crab in the Tropic of Cancer and then, starting from the Crab passess through the constellations *Leo*, *Virgo* and *Libra* till it reoches Capricorn in the South. *The poles of the earth*—properly the axis of the earth ; the imaginary line upon which the earth is said to revolve.

668. *Turn askance*—turn askew ; make it cross the other obliquely.

668-70. *He bid his angel......sun's axle*—Instead of the earth's axis moving on the same plane with the sun's axis, he bade his angels turn the former away so that it now crosses the other at an angle of 20 degrees and more.

670. *Centric globe*—the earth which was formerly supposed to be the centre of the planetary system.

670-71. *Pushed......globe*—pushed aside the earth so as to make it assume an oblique position with reference to the sun.

671-72. *Some say...turn etc.*—According to others, it was the sun which was ordered to alter its path and not the earth.

672. *Equinoctial road*—road parallel to the equator, as we may say.

672-73. *Was bid turn reins...Taurus*—was asked to change its path from the equinoctial road to Taurus by a like distant breadth, namely, by the breadth, of 20 degrees and more. (*Like distance* has reference to 'twice 10 degrees' in l. 669.)

671-75. *The sun......tropic Crab*—The construction may be thus brought out : The sun was to turn aside from the equinoctial road and to pass by a like distant breadth to Taurus and as. far north as the Tropic Crab.

673. *Taurus*—equivalent to वृष

673-74. *The seven Atlantic stars*—the group of *seven* stars called the pleiads which appear in the neck of Taurus.

674. *The spartan* twins*—the Gemini, so called because they were fabled to be the sons of Tynderus, king of Sparta.

*The tropic crab*—the Crab (कर्कट) which is in the Tropic of Cancer.

675. *Thence down......Capricorn*—The sun reaches the Crab on or about the 21st January. Then he begins to retrace his path towards the south and in that direction goes as far back as the Tropic of Capricorn, passing through the constellations, Leo, Virgo and Libra.

677. *As deep as Capricorn*—as far the south as the Tropic of Capricorn.

677-678. *To bring in......climb*—And the object of this shifting of the sun's position was to produce changes of season on earth.

678-81. *Else had the spring......polar circles*—If the sun had not thus shifted its position, if its path had been parallel to the Equator, then spring would be perpetual on the earth and the length of days and nights would be equal—excepting only in the case of people who lived in the extreme polar regions.

678. *Else*—if the sun had not thus shifted its position.

679. *Vernal flowers*—fresh spring flowers.

681-687. **N. B.** The men of the polar regions would have been better off than they are now. No doubt, the sun could never be warm there; but then, as if by way of recompense, there would be no night and consequently the cold could never be very intense.

681. *To them*—*i. e.*, to the people of the polar regions. *Day......shone*—it would be perpetual daylight.

682-83. *While the low sun......east or West*—No doubt those people would never be able to enjoy the full heat of the sun; but, as if to compensate for this, the sun would be always moving low near the horizon.

685-87. *Which hal forbid......Magellan*—At present the polar regions are intensely cold, and the cold spreads very far southward from the north pole and very far northward from the south pole; but this would not have been so. *Which*—viz. the fact of the sun being always in the sky. *Had...Estotiland*—would have prevented the Sun from spreading very far Southwards.

686. *Estotiland*—a vague and indefinite region somewhere to the north of North America between Buffon Bay and Hudson's Bay.

687. *Magellan*—the strait of Magellan to the south of South America. *At that tasted fruit*—at the tasting of that fruit.

689-90. *The sun......intended*—At the sight of man's disobedience and sin, the Sun turned away from his course just as afterwards he once again turned away from his course at the sight of the Thyestean banquet. **N. B.** Atreus king of Mycenæ, had been wronged and banished by his brother, Thyestus. In revenge, he killed the two sons of Thyesteus and served up their flesh for his brother's dinner; and the latter unknowingly partook of his horrible feast.

689-61. *Else how how...scorching heat*—Milton is still harping upon the same topic. 'The sun's position must have been different before. Otherwise, how did people avoid in these days the extremes of heat and cold?

689. *Else*—if the sun had not changed its position.

690. *Though sinless*—when he was sinless.

691. *Avoid...scorching heat*—avoided the extremes of heat and cold.

692. *These changes etc.*—**N. B.** Hitherto Milton has been describing the primary changes as we may call them—changes in the planets and changes likewise in the relative positions of the sun and the earth. New he begins to describe the secondary changes—changes in the seasons which took place in consequence of the former.

*Though slow*—though not caused all at once.

292-93. *These changes......land*—The changes in the heavens, though they took some time to be effected in full, produced similar changes in the earth also.

693. *Sideral blast*—blasting, withering, inauspicious influences coming from the stars.

694-95. *Exhalation hot, corrupt etc.*—hot, moist, noxious emanations such as might cause disease and death.

695-706. Milton here describes the violent courses taken by the different winds.

695-96. *The north...Northumbega*—the north of North America we may say. The term 'Northumbega' stands vaguely for an indefinite extent of country comprising portions of Canada and the United States.

696. *The Somoed shore*—The eastern portion of Siberia was called Samoedia.

697. *Bursting...dungeon*—breaking violently through the prison-chambers in which they were confined. Milton is evidently thinking of the Greek legend according to which Aeolus, guardian of the winds, kept the winds confined in a chamber of brass.

698. *Armed...flaw*—the fury of the winds being enhanced by icy sleet, hail, violent gusts of wind. (*Gust* and *flaw* would seem to indicate the same thing, i. e. a violent onrush of wind).

699. *Boreas etc.*—these names standing respectively for the *north, north-east, north-west, and north-north-west* winds.

700. *Rend the woods etc.*—begin to involve the whole thing in one violent catastrophe.

701-703. *With advers...Serraliona*—Just as the winds from the north began to rend the wood and upturn the seas so they in their turn came in violent conflict with winds from the south—those which came blowing from Serraliona in Africa.

701. *Adverse blasts*—contrary currents of wind. *Upturns*—*connect* with Notus and Afer.

702. *Notus and Afer*—the south and south-west winds. *Black...clouds*—surcharged with dark thunder-clouds.

703. *Serraliona*—Sierra Leone, a country situated on the west coast of Africa.

703-06. *Thwart of these Libecchio*—Across the contrary currents of the northern and southern winds, there began to blow from lateral, horizontal direction the eastern and western winds also.

703. *Thwart of these*—across the contrary currents of the North and South winds.

704. *The Levant...winds*—namely the 'rising and the 'setting' winds ; in other words, the eastern and western winds.

705. *With there lateral noise*—Connect with *Eurus* and *Zephyr* and not simply with *Sirocco* and *Libecchio* as some commentators would have it. *Their lateral noise*—and instance of transferred epithet ; it was not the 'noise' which was lateral but rather the winds' which were lateral with reference to the North and South winds.

706, *Sirocco etc.*—i. e. the south-east and south-west winds respectively.

706-07. *Thus began...things*—N. B. So far about the violence of the inanimate things of nature—the planets, the elements, winds and so on. The poet now goes on to describe the violence of living things also.

706-09. *Thus began...antipathy*—The outrage began with lifeless things, but was not confined to them. It extended to living things as well ? Discord, the daughter of Sin, bred mutual antipathy among them and thus procured their death.

708. *Among the irrational*—i. e. living and irrational, namely the brute creatures of earth as distinguished from man.

708-09. *Among the irrational...death*—Among rational creatures man's death was introduced through Sin ; but among irrational creatures death was introduced not through Sin, but through Discord, daughter of Sin. The poet makes a subtle distinction based on the fact that it is not possible for irrational creatures to sin.

709. *Through fierce antipathy*—by breeding strong mutual antagonism between them.

710. *Beast now...'gan war*—not from any rational, sensible cause but from fierce, intuitive dislike—dislike, says the poet, which was bred by Discord, the daughter of Sin.

711-12, *To graze the herb*—leaving their former habit of feeding upon grass.

712-13 *Nor stood...man*—did not show any awe or reverence for man. *Fled him*—ran away from his presence.

714. *Glared*—stared at man as he passed.

716. *Though hid...shade*—though he had concealed himself within the deepest recesses of the forest. *These...miseries*—These were the miseries which grew from outside. (But there were worse miseries which he felt within.)

717. *To sorrow abandoned*—giving himself up entirely a prey to grief. *Within*—in his inner nature.

718. *In a troubled sea etc.*—being vexed and agitated with deep grief.

719. *To disburden sought*—sought to relieve the weight of his misery, namely, by giving vent to complaints.

## VI.

## ll. 720 1104

The poet returns to Adam; and we find him plunged in a chain of bitter reflections—passing from wild accusation of God's injustice to a mood of utter self-pity and remorse.

Eve, penitent and humiliated, approches him with a view to consolation if that is possible. Adam seeks to repel her with harsh and bitter reproach; but Eve will take no denial and follows her lord with urgent prayer for pardon.

The sight of Eve's misery and complete self-abasement melts Adam finally; and he raises her with words of tender sympathy and consolation.

Conversation between the two—tender and encouraging and not full of mutual recrimination as before,

In the end, both pass to the place where God had passed judgment upon them and beg forgiveness with sorrow and tears.

720. *O miserable of happy etc.*—N. B.—The main topics of Adam's long and involved soliloquy may be given as below.

(1) The speech begins with lamentation and self-pity Adam is bitterly dejected and cast down at the curse that has been pronounced upon him; and in these lines he gives vent to his natural fellings of despair, shame and sorrow. (ll. 720-740,)

(2) Then quite naturally and spontaneusly, he passes on to blame God. Why did God create me? And if he created me, why did he load me with condition which could never be fulfilled by man in his weakness?' (ll. 741-755).

(3) But this sort of argument does not yield any conclusion. Adam refutes it himself. 'If a human son, reproved by his father retorts by saying "why did you beget me"?—would that be any consolation to the parent or any justification for the son?" (ll. 756-768.)

(4) The blame, therefore, is altogether his own; so Adam concludes. But if that is so, and if death be the punishment for his sin, why does it not come soon and thus put an end to his miseries? (ll. 769-782.)

(5) But the mention of death suggests a new danger. If death means the death of body only, then the spirits will sarvive and suffer endless torture for its sin. Or again, death may mean no destruction at all but only a state of perpetual agony and pain, which also is an alternative fearful to think of. (ll. 728—84)

(6) Lastly, there is another source of torment for Adam. Whatever death may mean it is not he only who will suffer from that punishment but all his posterity after him. Therefore to whichever side he looked there seemed to be no end either to his punishment or to the punishment of those who might issue from him. (ll. 818—844.)

720. *O! miserable of happy*—This is how Adam is addressing himself. "O! thou who art as miserable now as thou wert happy formerly."

721. *And me*—i. e. and *of* me.

722. *The glory of that glory*—the crown perfection of the earth's glory.

723. *Accursed of blessed*—The construction is similar to 'miserable of happy' in l. 720. It means..'I who am as aconrst now as I was blessed erstwhile. *Hide me etc.*—i. e. I who would hide myself.

725-25. *Yet will…misery*—And it would be well if this were the end of all my misery. (My sufferings are acute enough even now ; but it would be well for me if these sufferings were to be the end.)

726. *Deserved it*—viz. the punisment which I now suffer from.

726-27. *Would bear my deservings*—would try to bear up under the load of punishment which they brough upon me.

727. *But this…serve*—But this present punishment is not enough ; it is but the begining of my miseries and not their end.

728-29. *All that I eat…curse*—My meat, by drink, my children, all will share in the curse which I have brough upon myself. (My curse will be multiplied upon all that I eat or drink and all whom I may beget.)

729-35. *O! voice…curses on my head*—The reference is to one of God's earliest commandments to Adam and Eve, the comand to bring forth children.—Adam says :—"This command once heard cheerfully is now recollected by me with fear ; for the only thing that I can new multiply or increase will be curses."

730. *Heard delightfully*—heard with joy by me.

731. *New death to hear*—but the recollection of which can only be a source of misery to me now.

731-32. *What can I…head*—If I bring forth children, they will be like an additional course to me. (Adam gives the reason in the next sentence.)

733-35. *Who…my head*—In the ages to come who is there that will not blame and curse me because of my present sin ! (My descendants, even in the remotest ages, will suffer from the consequences of my sin ; and as they suffer, they will call down curses upon my head.)

733-34. *Feeling the evil*—i. e., suffering from the evil.

734. *On him brought by me*—the evil of which not he but I would be the cause.

735-35. *Ill fare…Adam.* This would be the way in which subsequent generations will curse me.

736. *For this*—viz for any evil from which they may suffer.

736-37. *But his thanks......execration*—They will thank me; but their thanks will be curses.

737-41. *Besides mine own......place*—The idea is this: I shall suffer not only from my own sins but from the accumulated sins of all mankind. *Besides mine own*—apart from the consequences of my own sin. *That......me*—which are bound to dwell with me. *All from me*—all the sins that flow forth from me—viz. the sins of my descendants. *With a fierce reflex*—with a violent rebound; with a fierce recoil. *Shall...rebound*—shall fall back upon me with a backward jar. *As...centre*—as on their natural focus and object of impact.

738. *That......me*—for which I shall have justly to suffer *All from me*—all the afflictions derived from me; iu other words, the evils and miseries from which my descendants may suffer.

739. *A fierce reflex*—a violent rebound, a fierce recoiling motion. *On me redound*=will fall back upon my head.

740-41. *On me their place*—They will light heavily and yet deservedly upon me. *Fleeting joys*—the short-lived joys which I have hitherto enjoyed. *Dear bougnt*—because they have brought these accumulated miseries upon my head.

741-42. *O! fleeting joys of Paradise*—From blaming himself, Adam, by an obvious frenzy of thought, now passes to blame his creator.

743-44. *From my clay......Man*—to raise me out of the dust to make me out of nothing.

745. *From darkness to promote me*—to create me out of the darkness of non-existence.

746-52. *As my will...the good I sought not*—Adam propounds another problem before the Almighty. My opiuion was unsought when God created me first. Is it not just, therefore, that he should make up for this original injustice by kflling me when I seek to die?

746-47. *As my will......being*—I was not a consenting party to my creation; my opinion in the matter was not asked.

748. *Equal*—equitable, just. *To reduce......dust*—to destroy me altogether.

*Desirous*—since I am desirous. *To resign etc.*—i. e. to give back the life which I received unasked from God.

E

750-52. *Unable to perform......I sought not*—unable to perform the hard condition on which alone I am permitted to retain this unsought form of life.

752-54. *To the loss of that......endless woes*—You have deprived me of life—which is punishment enough for me : and why should you intensify it by adding the misery of perpetual torture ? *To the loss of that*—in addition to loss of life.

754-55. *Inexplicable......seems*—I am unable to understand the justice of the curse.

755. *Yet to say truth etc.*—From accusation of God's injustice, Adam passes on to accusation of self.

755-56. *Too late......contest*—It is too late for me to be finding fault with God. (If I did not want to be created, I ought to have said so immediately after my creation and not now.

758. *Thou didst etc.*—Adam is addressing himself.

758-59. *Thou didst......conditions*—When God proposed the conditions first, I accepted them, because at that time only the good had been presented to me. I enjoyed the good that God gave ; and now that evil is given—should I cavil at it ? *Will thou enjoy......conditions*—One must be consistent in his actions. I ought either to have rejected God's terms entirely or to have accepted them entirely. I have accepted the good ; therefore, it follows that I should accept the evil also.

759. *Cavil the conditions*—carp at, find fault with the conditions. (*Cavil at* is the more ordinary construction). *Without any leave*—without thy consent.

761. *Reproved*—being censured.

761-62. *Retort wherefore etc.*—just as I am retorting upon God. (Suppose I have a son and that son proves disobedient and I blame him, and the son replies by saying, "why did you beget me"—would such a question be any justification for the son ?).

763. *His contempt of thee*—his disobedience of thy commands.

764-65. *Yet him...begot*—Adam presses the analogy still further. The plea of the rebellious son cannot be accepted against his father ; and so my plea cannot be accepted against God. In fact, the position is much stronger in the case of God :

For if the human father is entitled to reverence and obedience from the son, God is much more entitled to obedience and reverence from man'. *Him*—*i. e.* the human son.

764. ***Not thy election***—no choice on your part.

765. ***Natural necessity***—law of nature.

764-65. *Yet him...begot*—Yet in the case of the human son, a father is not really his author and consequently cannot urge the question of duty with as much confidence as God.

766. *God made thee of choice*—The father did not *create* the son; God on the other hand *created* man and, therefore, can do with man just what he likes—reward him for his services, or punish him for his sins.

766-67. *God made thee......serve him*—God made thee of his own volition and made thee for the purpose of serving God.

767. *Was his grace*—was merely a matter of favour with him and not your right.

768. *Thy punishment...will*—Just as your reward proceeded entirely from him so your punishment also must proceed entirely from him.

769. *Be it so*—Adam gives up the argument in despair and only complains that Death does not visit him soon so as to put an end to all his sufferings. *His doom is fair*—I acknowledge his sentence as just.

770. *That dust...return*—I acknowledge further that I was portion of the dust and therefore must die and return to the dust.

771. *O ! welcome hour*—Besides, death would be welcome to me whenever it may come.

773. *Why do I overlive*—why do I live beyond the fixed period ?

774. *Mocked with death*—deluded with the threat of death. *Lengthened out etc*—Why is my life prolonged in order to make me suffer from un-ending misery ?

775-77. *How gladly......insensible*—How willingly would I welcome being reduced to dust ! *Mortality*—namely death.

778. *There*—namely in the secrecy of the grave.

779. *Secure*—free from anxiety.

780-82. *No fear of worse*—fear of worse punishment to befall me and my descendants.

782-83. *Yet one doubt*—lest death should *not* mean annihilation. (Adam welcomes death as means of release from misery But if death does not give this release !) *Lest all I cannot die*—lest the whole of me does not perish. *That pure breath of life*—namely the breath which God inspired into man in order to make him live ; the vital essence of life.

785-86. *Cannot altogether...cold*—may not die at the same time with the body which is a mere lump of clay. *Then*—viz. in case the body dies and the spirit does not die.

788. *I shall die...death* –I shall live a life of perpetua agony. In other words, death will be no death for me ; it will be a frightful life in death.

788-89. *O ! thought horrid*—To die and yet to live ! to die in body and yet to live in spirit and therefore to suffer from misery ! The very thought seems horrible to me.

789. *Yet why* · **N. B.** Adam again begins arguing against himself. He has been assailed by a horrible doubt—the doubt, viz. that his body may perish and his spirit survive viz. ; and here he seeks to meet the doubt thus—

(1) I sinned with the spirit and not with the body· Therefore, if death is the punishment of sin, it must visit my spirit even more than the body.

(2) Again, since man is mortal, there *must be* an end to his misery somewhere.

789-90. *It was...sinned*—Only the spirit sinned and not the body ; the body was but an unconscious instrument and therefore not responsible for sin. (*Breath of life* is the literal translation of the word, *spirit*, which again stands also for 'soul'.) *What dies*—what is it that can die ?

790-91. *But what...sin*—excepting that which lived, and therefore could sin. (Adam means that a dead thing like the body canot sin and ought not to be punished.)

791. *The body...neither*—The body is a mere lump of earth ; it has no life and having no life it cannot commit sin or die.

792. *All of me*—spirit and body both.

792-93. *This* –viz. the thought that body and soul will both perish. *Appease*—pacify, quiet. *Human reach*—the limit

of human intelligence. *Since...knows*—since man can know nothing further.

794. *For though etc.*—Adam enters on the second branch of his argument.

794-95. *Though the Lord also*—Though God is infinite, is his wrath also infinite ?

795. *Be it...not so*—and even if God's wrath is infinite, man is not immortal. *But mortal doomed*—destined only to live for a little time.

796-97. *How can he...must end*—An eternity of punishment presupposes an immortality of life. Man has not the latter ; how can he have the former ?

798. *Can he......death*—could he make man die and yet not die ?

799-800. *Which to God......held*—The power of God is infinite ; but he cannot perform anything that is absurd. What is inconsequential, illogical, absurd and contradictory—God cannot perfom ; because to do that would be against his nature.

801. *For anger's sake*—simply to gratify his wrath.

801-04. *Will he draw out......never*—Man is finite, made finite by God himself. Will he now make man infinite in order simply to gratify his vengeance ?

804-905. *To extend his sentence*—to make his sentence operative.

805. *Beyond dust and nature's law*—beyond the law of nature and beyond even the grave.

807-09. *By which......sphere*—N. B. Here Milton states the law of nature to which he has already referred. In nature, causes act not in proportion to their own strength but in proportion to the capacity of the subject-matter upon which they act. (We may apply this argument to man in the following way. God's power is unlimited ; but man's capacity to suffer is limited. Therefore, God's power will have to be exerted according to man's limited capacity and not according to God's unlimited power.)

888-09 *But say that death*—Here we enter upon another banch of the argument. Suppose death does not mean death but only infinite misery ?

809-13. *But say......perpetuity*—The sting of death is

supposed to lie in the very first stroke—a stroke that deprives one of sense, life consciousness and all. But suppose that, instead of meaning destruction, it meant perpetual agony? Would not that be far worse for man to bear? *Which......without me*—a misery which I find already beginning within as well as outside myself.

813-15. *Ay me......head*—That dreadful thought tolls with a fearful sound in my ears and against that I have no remedy.

815-16. *Both death......both*—we shall live together eternally and grow into each other, as it were.

816. *Incorporate both*—*i. e.*, one growing into the essence of the other, so to say. *I...single*—I alone.

818-19. *Fair patrimony...sons*—referring to the legacy of death, which will descend from Adam.

821-22. *So disinherited...curse*—People curse their fathers if they are disinherited; but you would bless me if I were to disinherit you.

824. *If guiltless*—A curious instance of Adam's perpetual return upon himself. The whole of his speech is full of such instances. "I have said that my posterity are sinless. But will they be sinless—since they proceed from me and thus partake of my sin?"

824-25. *But from me...depraved*—Whatever proceeds from me is bound to be corrupt and sinful.

826-27. *Not to do...with me*—They will be sinful not only in deed but also in thought. They will *do* what he has done and *will* in the same way that he has willed.

827-28. *Then*—since they are thus bound to be guilty. *Acquitted*—sinless, free from guilt.

828-29. *Him......asolve*—N. B. One is almost glad that Adam's eternal questioning and cross-questioning have at last come to an end. Adam concludes by absolving God: but this conclusion was in sight even from the beginning; and he might well have spared so many words over it.

829. *Evasions vain*—vain attempts to escape the consequences of my own act.

830. *Reasoning......mazes*—all my crooked tangle of reasoning.

829-31. *Lend......conviction*—They convince me more and more of my guilt.

831. *Conviction*—condemnation.

833. *All the blame lights due*—all the blame rests deservedly upon me.

834. *So...wrath*—And since the blame rests on me, the punishment also ought to fall wholly upon me.

834-37. *Couldst......bad woman*—I could not bear the intolerable burden of God's punishment, even if Eve were to share the punishment with me.

837. *What thou desirest*—viz. that the whole punishment may light upon you.

838. *What thou fearest*—namely that you may die.

839. *Concludes thee......future*—proves one thing only, viz. that you are the most miserable of all creatures, more miserable than any that has been in the past, more miserable than any that will be in future.

841. *Both......doom*—in your crime as in your punishment.

842. *Conscience*—meaning 'consciousness' of sin.

*What abyss...horrors*—what a fathomless gulf of terror. *Nor way*—i. e. no way of escape.

844. *From deep...plunged*—reflection only intensifying my sense of fear and desolation.

846. *Wholesome*—healthful. *Mild*—agreeable.

847-48. *With black air...damps*—charged with moist and pestilential vapour, the sourse of disease and distress.

849. *Evil conscience*—guilty conscience.

849-50. *Which...double terror*—invested things with an additional gloom. The unaccustomed darkness and dampness of the night seemed to increase Adam's feeling of terror and desolation.

852. *Cursed his creation*—blamed that he had ever been born. *Death as oft accused etc.*—cursed death which was so late in coming.

853-54. *Since...offence*—since it had been formerly denounced that death would overtake man the very day of his sin.

855. *Thrice acceptable*—infinitely welcome and agreeable.

856. *Truth*—i. e., God who is the embodiment of truth.

856-57. *Shall true...just*—God is the very source of truth. Will he not then keep faith with me? Again, God is Justice

embodied ; will he not then be just towards me ? (All this indicates Adam's eagerness to meet and welcome death.)

858-59. *Juslice divine...pace*—God's justice does not hurry itself in spite of our prayers and lamentations.

859. *Her slowest pace*—her pace however slow it may be.

861-62. *With other...other song*—Only recently, I taught you to answer with other echoes and answer with other song.

*Olher echo, other song*—i. e. echoes and songs of a very different character.

863. *Afflicted*—not simply aggrieved but rather in the literal sense of 'cast down.'

865. *Soft words...arrayed*—she attempted to assuage his grief with soft words.

866. *With stern regard*—with a harsh and forbidding face, (regard=face).

867-68. *Best befits thee*—is most suitable to you. *With him leagued*—because you have combined with him.

869. *Nothing wants*—nothing is wanting, viz. to complete your character as a serpent.

869. *Nothing wants...henceforth*—You are a serpent by Nature ; it only wants that you should be a serpent in form also. In that case your outward form will agree with your inner nature and thus will serve to warn all creatures against you.

871. *Inward fraud*—the real wickedness of your nature.

*That heavenly form*—the divine beauty of your form.

872-73. *Pretended to hellish falsehood*—which has been 'stretched before' your base falsehoodd, i. e. which serves as a screen to you base falsehood. *Pretended to*—here in the literal Latin sense of 'stretched before.'

872-73. *Lest...snare them*—At present your body serves as a screen to your wickedness and thus ensnares men to their ruin. To save man, therefore, it is necessary that your form and colour also should be changed into that of a serpent.

873-888. A loose and ill-jointed sentence running to the enormous length of 16 lines. (For Explanation see Paraphrase).

874. *Thy pride*—your self sufficiency ; the supposition that you were able to think for yourself.

875. *Wandering vanity*—vanity which prompted you to

wander from the true path of virtue. *When least was safe*—when the least caution would have made it safe.

876. *Rejected my forewarning*—viz. the warning not to leave my side.

876-77. *Disdained not to be trusted*—affected to be angry at not being trusted by me.

877. *Longing to be seen*—eager to display your beauty before others

878-97. *Him overweening...over-reach*—You longed to be seen by the Devil and were presumptuous enough to think that you would be able to cheat him.

879-80. *But......beguiled*—But when you met with the serpent, so far from your cheating him it was the serpent that cheated you.

881-83. *By him...assaults*—And just as you were cheated by him so I also was cheated by you, fooled into thinking that you were constant, wise and so on.

811. *To trust...side*—in allowing you to wander away from my side.

882. *Mature*—possessed of ripe understanding. *And understood not etc.*—This has to be taken with 'imagined' two lines before. (I was foolish enough to imagine that you were wise ; I did not understand that all this apparent wisdom was but a hollow show with no substance of virtue beneath it.)

884. *All but a rib etc*—The reference is to the Biblical account of how Eve was born, viz. that she was moulded out of a rib taken from the left side of Adam's body. According to the traditional interpretation of the Bible, Adam had 13 ribs on his left side as against 12 on the right side. This extra rib, orthodox commentators say, was taken out for the purpose of manufacturing Eve. There is a reference to this legend a few lines below, where Adam says that it would have been better if this extra rib had been thrown away altogether rather than that Eve should have been made out of it.

884-85. *All but...nature*—nothing better than a crooked rib, crooked in nature as was the rib out of which you were made.

885-16. *Bent......sinister*—There is a play upon words here. It means 'inclined towards the left hand side ; also,

'more disposed towards evil courses.' The first would apply in the case of the rib and the second in the case of Eve.

887. *Well if thrown out.*—The rib out of which you were fashioned was a supernumerary rib, a superfluous rib; and it would have been better if this superfluous thirteenth rib had been cast aside altogether rather than that you should have been trimmed out of it.

888-93. *Why did God...feminine.*—God has peopled the heavens with masculine angels only; why did he not follow the same practice in the case of the earth also?

890. *With spirits masculine*—i. e. with male angles only.

891. *This novelty on earth*—namely woman, described a 'novelty' because she was first created on earth. *This fair defect*=almost an oxymoron: 'this lovely creature who is still a blemish of existence.'

892. *At once*—wholly, altogether.

894. *Find some ther way*—devise some other means for giving brith to men. (At present women are supposed to be neeessary for the purpose of giving birth to men; but why could not God devise some other means for giving birth to human beings?)

895. *This mischief*—namely my disobedience and the consequent punisment on mankind.

896. *More that shall befall*—other misfortune which will happen on earth on account of woman. *Innumerable*—agreeing with 'more that shall befall.'

898. *Strait conjunction etc.*—the perilous combination of man with woman.

898-99. *For either found out etc.*—Notice the autobiographical touch in this grim commentary upon the usual fate of marriage. Marriage, the poet says, can never be happy.

898-906. *For either his hate or shame*—There is a close resemblance between the passage and the following lines in Shakespeare's "Mid-Summer Night's Dream."

"The course of true love never did run smooth;
But either it was different in blood,
* * * *
Or else it stood upon the choice of friends.
* * *
Or, if there were a sympathy in choice,
War, death, or sickness did lay siege to it."

899. *Fit mate*—proper companion. *As some......mistake*—as will bring some misfortune to him or make him commit mistakes.

901. *Whom he wishes...gain*—he will not obtain the woman whom he desires.

932. *Her preverseness* - her opposition, her obstincy.
203. *A far worse*—a man far inferior to himself.

904-05. *His happiest choice...meet*—or perhaps he will meet the true object of his love but only too late in life.

905-06. *Already linked......adversary* – when she has been married already and married perhaps to an enemy.

907. *Which*—'Which' does not agree with any particular clause of the fore-going passage ; it rather means 'all these.'

909. *He added not*—he spoke no further word. *From her turned*—as if intending to abandon her altogether.

910. *Not so repulsed* – would not take her rebuff : would not allow herself to be thus cast away.

912-13. *Besought his peace*—sought to soothe and pacify him
913. *Proceeded in her plaint*—went on with her lamentation

914. *Witness Heaven*—May God be my witness ; God knows, as we may now say.

915-16. *What love......bear thee*—all the sincere love and reverence that I feel for you.

916-17. *Unweeting*—unconsiously.
917. *Thy suppliant etc.*—I beg as thy suppliant.

918-19. *Beraeve me......not*—do not deprive me. *Whereon I live*—of that on which I subsist, viz, your looks of gentleness and love.

921. *My only...stay*—which are my only source of comfort in his great trouble. *Forlorn of thee*—forsaken by thee; deserted by thee.

922. *Whither...betake me*—Where shall I go ?

923-24. *While yet etc*—We have been threatened with death we do not know how much longer we may have to live, perhaps not for more than an hour. Therefore, during this short interval of life, let there be peace between us.

924. *Both joining etc.*—Connect with 'one enmity' in the

next line. The expression then will be—'both joining in one enmity as we are joined in injuries.'

926. *Against...us*—against one who has been explicitly declared to be our enemy. *Doom express*—manifest decree. *From ......removed*—turned away from you. *May......one*—may wholly descend upon one.

928. *For this misery befallen*—for the miserable fate which has overtaken us.

*Exercise......hatred*—do not blame me. *Already lost*—destined to perdition by God.

930. *Both*—i. e. both thou and I.

932. *The place of judgment*—the place where God pronounced his judgment upon us. *With cries importune*—with entreaties and prayers.

933. *That*—so that.

933-35. *All the sentence......woe*—the whole burden of God's wrath.

935. *Sole......woe*—I who am the only cause of these miseries.

936. *Just object*—because I am the sole cause.

937. *She ended weeping etc.*—It has been said by biographers that in the image of repentant Eve, when she seeks reconciliation with her offended husband, we have a picture of Milton's first wife, Mary Powell.

938-39. *Immovable......deplore*—The whole clause is in agreement with 'might' in the preceding line. *Immovable*—from which she would not move.

937. *Lowly plight*—humble condition.

938. *Till peace obtained*—till pardon had been obtained.

938-39 *From fault......deplored*—by acknowledging and deploring her faults.

939-40. *In Adam......commiseration*—melted Adam's heart.

940. *Relented*—softened.

941. *His life...delight*—she who had been till recently as dear as life to him and had been the sole object of his joy.

944. *His counsel...displeased*—she who was now seeking counsel from him whom she had so lately offended.

945. *Disarmed*—softened, unmanned.

946. *Upraised her*—lifted her to a standing position.

947. *Unwary and too desirous etc.*—referring to the closing portion of her speech in which she had said that she would importune God to heap the whole of His wrath upon herself.

*Unwary*—incautious. *Too desirous*—so called because she wanted to bear the whole punishment herself. *Too desirous*—connect with 'of what thou knowest not'; 'designing you know not what.'

949. *Alas...first*—You desire to bear the whole weight of God's wrath, but first learn to bear your own share. *Whose ......part*—of whose wrath only the least portion has yet fallen on you.

952. *And my...ill*—since you are unable to bear the weight even of my displeasure.

955, *Could alter high decrees*—could change the judgment of God. *To that place*—i. e., the place judgment.

954. *Would speed before thee*—would have hastened there even in advance of you.

956. *Thy frailty...forgiven*—(I would have prayed that) thou mightst be forgiven in consideration of thy weakness and sex. *Thy frailty...sex*—an example of Hendyadis. Milton means 'that frailty which is due to thy sex.'

957. *To the committed...exposed*—that weakness of yours which was committed to my charge and which was exposed by me to the temptation of Satan. *That...visited*—that the whole punishment might light upon me. (Adam is referring to the fact that on the day of the fall, contrary to usual practice, Adam permitted Eve to separate from him and to work in the garden by herself.)

958. *Contend*—quarrel, strive.

958-59. *Blamed...elsewhere*—seeing that we shall be blamed sufficiently by God and the angles.

959-61. *But strive...woe*—let us rather try to mitigate each other's burden of punishment by mutual offices of love.

960. *In offices of love*—by performing mutual deeds of love towards each other.

960-61. *How we...woe*—how each of us may thus mitigate the punishment that God inflicts upon us.

962. *This day's death denounced*—the death which was

denounced to have taken place on this day. *If aught I see*—from all that I can see and judge.

963. *Will prove...evil*—will not be a swift and sudden but will rather be a tedious evil, an evil which takes a long time for its accomplishment.

964. *A long day's dying*—an agony stretched over a long period of time. *To augment our pain*—in order to increase our penalty by thus lengthening our misery.

965. *And...derived*—and this punisment will not end with us but will descend to our progeny.

966. *To whom thus Eve etc.*—Having obtained pardon, Eve proceeds to suggest a plan : "Concern for our children is the worst element in our present misery ; but there is a way in which this can be remedied, viz. if we remain childless. Or if that be impossible and impracticable let us seek death or even commit suicide before any children are born."

966-70. *By sad exprtment*—by bitter proof. *My words*—my counsel : any advice that I may give. *So erroneous*—mistaken : in the literal sence of 'wandering from the straight path.

969. *By just event*—as a necessary consequence.

971-72. *Restored···new acceptance*—once again admitted to favour by you.

972-73. *Hopeful...love*—hoping therefore that I shall succeed in regaining love also. (I had acceptance and love both ; I have regined the former and so I hope to regain the latter.)

973. *The sole···heart*— thy love which is the only source of my joy and comfort.

972-78. *Living or dying...easier choice*—The whole passage may be thus construed :—Since I have once again found acceptance in your eyes I shall not conceal from you the thought that rises in my heart. This thought will either relieve our present misery to a certain extent or end it in one swift and bitter pang. The last, though a sad alternative, is yet perhaps the more bearable of the two.

976-77. *Tending...end*—thoughts which will obviate our present miseries or will end them ending ourselves.

977. *Though sharp etc*—referring to the sharp stroke of death.

977-78. *Yet tolarable...choice*—To end our miseries by end-

ing ourselves would indeed be a sad alternative ; but it would be tolerable considering our present and past condition and indeed wouid be the easier of the two courses.

979-88. *If care......yet unbegot*—In these lines Eve gives us the remedy she proposes See *note* on l. 966.

979. *Care......descent*—concern for our children.

980. *Which......woe*—those children who are destined to suffer from misery in life.

981. *Our own begotten*—specially when those others are our own children.

983. *Of our loins*—from our bodies.

984. *A woeful race*—a miserable, unhappy race.

986. *So foul a monster*—namely death.

986-87. *In thy power it lies*—Connect with l. 979.

987. *Yet ere conception*—before they are born in the womb.

987-88. *To prevent......unblest*—to prevent this unhappy race from coming into existence.

988. *To being yet unbegot*—which has not yet been brought into existence.

990. *Deceived his glut*—deprived of the fill of food which it now hopes to get.

991. *His ravenous maw*—his greedy stomach. 'If we do not give birth to any children then we two shall be the only victims of death ; and death will have to remain content with this poor feast.'

992. *Judge it hard and difficult etc.*—it viz. abstaining from love's due rite etc.

992-1000. *If thou Judge......make short*—The construction of the passage may thus be given :—'If you find it difficult to abstain from affectionate embraces, if you find it difficult constantly to languish with unfulfilled desire before the object of love, then, to prevent this misery, let us make short work of ourselves.'

995. *With desire to languish etc.*—to pine away with the desire of love—a desire which remains unfulfilled.

996. *Present object*—namely the objeci of love. *Languish etc.*—she also being consumed with equal affection.

997-98. *Which would be misery......dread*—and this suffering, *viz.* to pine with unfulfilled desire would be as terrible as the misery of death.

999-1000. *Both ourselves......for both*—to release both ourselves and our children from that punishment of death which we fear for both.

1000. *Let us make short*—let us hasten the end of our lives.

1001. *As not fond*—if he will not come of himself.

1001-02. *Supply ourselves*—let us take the function of death into our own hands, *i.e.* let us commit suicide.

1003-04. *Shivering...death*—suffering from nameless fears —fears from which there seems to be no way of escape except by death.

1004. *And have the power* -since we have the power.

1005. *Of many ways......choosing*—to end our lives by the shortest cut possible, namely by self-destruction.

1006. *Destruction to destroy*—to destroy the fear of death by destroying ourselves.

1007-08. *Ended here*—paused in her speech. *Broke...... rest*—choked the rest of her speech.

1008-09. *So much......pale*—she was dwelling so much upon the thought of death that her cheeks had grown pale with fear.

1010. *With such counsel......swayed*—not at all influenced by Eve s counsel of despair.

1011-12. *To better hopes......raised*—had already tuned his mind to a more hopeful state.

1013.19. *Eve, thy contempt...overloved*—**N.B.** The construction is tumid and awkward ; the sense seems to be this —"Your apparent contempt of life and pleasnre would seem to imply that you possess a sublime and excellent soul—a soul which is high above all earthly pleasures. But then again your counsel of self-destruction refutes that implication and suggests that your apparent contempt of life spring, not from real hatred of pleasure but rather from despair—despair at the possible loss of such pleasures."

1013-15. *Seems to argue......contemns*—would lead one to suppose that your soul was something sublime and excellent, something far nobler than the pleasures which you affect to despise.

1016. *Self-destruction therefore sought*—but this counsel

of self-destruction which proceeds from you out of this apparen, contempt of life on our part.

1016-17. *Refutes that excellence*—i. e., contradicts one's first impression.

1017-18. *And implies...regret*—and makes us think that your affected contempt is not real, but that it procceds simply from regret for lost pleasures. (One would think at first that you do not love pleasure at all ; but our second impression would be that you love pleasure too much. And it is the possible loss of that pleasure which causes your pain and anxiety ; and hence your counsel of self-destruction).

1020 *Or if thou covet death*—Adam continues : 'Besides your advice would be useless if you think that you will baffle God by courting death.'

1020-22. *As utmost......pronounced*—as likely to put an end to all our miseries and thus deprive God of the full measure of his vengeance.

1022. *Doubt not but*—you may be quite sure that. *Hath...ire*—has laid his plans of vengeance more carefully.

1024-26. *So snatched*—thus seized, viz. by suicide. *Exempt*—save us.

1027. *Contumacy* - disobedience, stubbornness.

1028. *To make......live*—to make us suffer from perpetual death in life.

1028-29. *Then let us......resolution*—let us follow the more prudent course viz. more prudent than seeking a violent death.

1029-31. *Which methinks......sentence*—As I think carefully of the last part of God's judgment, this safer resolution seems to shape clearly in my mind.

1032. *Piteous amends*—a sorry reward. 'To bruise the serpent's head would be but a poor consolation.'

1032-33. *Unless be meant etc.*—unless indeed the serpent stands for Satan in which case bruising his head might be some thing different.

1034. *In the serpent*—by assuming the form of the serpent.

1035-36. *To crush......indeed*—It would indeed be worth calling it revenge if we succeeded in crushing the head of Satan.

1036-38. *By death......proposest*—if we commit suicide or live childless. *Shall double*—will augment our punishment.

1041. *No more......violence*—Let us think no more of violent remedies therefore—such violent remedies as comitting suicide or living a childless life.

1040-45. *That cuts us off......yoke*—which will deprive us of all hope and smack only of defiance against God's authority.

1044. *Rancor*—bitterness of feeling gainst God.

1045. *Reluctance against God*—rebellion against his commands. *His just yoke......necks*—the punishment which he has deservedly inflicted upon us.

1046. *Both heard and judged*—heard us in our defence and passed sentence upon us.

1049. *Immediate dissolution*—instant death.

1049-50. *Which we thought......day*—We had heard that we would die on that day and we thought that this death would take place at once.

1052. *Recompensed with joy* –viz. at beholding the child's face.

1053-54. *On me*—so far as I was concerned. *Aslope*—glancing aslant from me.

1054. *Glanced on the ground*—fell on the ground instead of hurting me.

1054-55. *With labour......bread*—This is the punishment that has been denounced against me.

1055. *What harm*—viz. even if I have to earn my bread with labour. *Idleness*—enforced idleness.

1056. *My labour......sustain me*—Labour will be my occupation and thus will keep up my interest in life.

1056-57. *And lest cold or heat etc.*—Adam is here referring to another part of the sentence, viz. that they should have to suffer from extremes of heat and cold. *Lest...injure us*—in order to protect us against extremes of heat and cold.

1058. *Unbesought*—without any prayer on our part. *Provided*—viz. by clothing us with fig leaves.

1060-63. *How much more......hail and snow*—He provided us against the rigours of season without any entreaty or prayer on our part. If then we now actually entreat him to save us from these evils, how much more will his heart incline to pity and mercy towards us? *Open*—i. e. receptive to our prayer.

1064. *With various face*—with aspect constantly changing and no longer uniform as before. *This mountain*—referring to the plateau on the top of which paradise stood.

*Shattering......trees*—tearing off the leaves of trees. *Which*—viz. this keenness of the air.

1068, *Shroud*—cover protection.

1069. *This diurnal star*—namely the sun.

1067-78. *How we......sun*—The poet speaks of two ways of making fire. *First*, the sun's rays may be reflected from some mirror-like substance and gathered in some way or other ; and then this gathered warmth may be kept up by means of dried grass. *Secondly*, two bodies may be rubbed against each other and the friction may kindle the intervening air into fire, just as, says the poet, atmosphere is kindled into lightning by the friction of two clouds.

1070-71. *How we......foment*—We must see whether we cannot cause the reflected beams of the sun to be gathered in some way and then keep up this gathered warmth by means of dry matter.

1071. *Matter sere*—dry matter such as withered leaves of trees and grass. *Foment*—keep warm, keep alive.

1072-73. *Or by collision......fire*—We must see also whether we cannot cause the air to kindle into fire by rubbing two pieces of things against each other.

1073. *Attrite*—worn out, i. e., by friction. *Grind......fire*—cause fire by friction. *As late the clouds etc.*—as we lately saw the clouds kindle the air into fire.

1073-74. *Justling or pushed*—of their own motion or brought into violent conflict by the rude force of the wind.

1075. *Slant lightning*—referring to the curved, zigzag shape of lightning. *Thwart flame*—again referring to the crooked shape of lightning. *Driven down*—The idea formerly was that lightning was like a bolt driven down from the sky to the earth.

1075-78. *With thwart flame......supply the sun*—that lightning which kindles dry, resinous trees into fire—thus producing heat that may even supply the place of the sun.

1076. *The gummy bark etc.*—such resinous and inflamable timber as Fir and Pine trees.

1078. *With might supply the sun*—The light and warmth thus produced by lightning may even supply the place of the sun.

1080. *Evils......wrought*—namely, such evils as the inclemency of the weather and so on. *Which...wrought*—which our sin has brought upon us.

1081-82. *Praying...him*—if we pray and beseech his grace.

1083. *Commodiously*—conveniently, comfortably.

1085. *Native home*—because man was created out of dust.

1086-87. *To the place......judged us*—going back to the exact spot where God pronounced judgment npon us.

1090-91. *With our sighs......frequenting*—filling the air with our sighs. *Contrite*—penitent. *Sent...contrite*—sighs sent forth from our penitent hearts. *Unfeigned*—genuine.

1093-96. *Undoubtedly......mercy shone*—Even when God was most severe, there shone grace and mercy in his eyes; therefore, undoubtedly he will turn away his displeasure from us. *To the place repairing*—Notice the exact repetition of what has gone before.

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# BOOK XI.

## I.

### ll. 1-125.

(The thread of the story is taken up exactly where it was left at the close of Book X.) Man's prayers have reached up to the throne of the Almighty and the son presents them as the first fruits of man's repentance to the Merciful Father. The son intercedes also on behalf of man and prays that the rigour of his punishment might be mitigated. God accepts the intercession and pomises that the punishment of man would be ultimately mitigated. In the meantime, however, he says that, in the altered state of things, man cannot be permitted to continue any longer in Paradise.

Accordingly, in order to announce man's banishment from Paradise, a synod of angels is called in Heaven. Before this assembled body of angels, God cammissions Michael, one of the Cherubim, to go down to the garden of Eden and expel man from there.

1. *In lowliest plight*—in the most humble and penitent condition.

1-2. *Stood praying*—Some needless difficulty has been raised over this passage. In l. 1087 of Book X, we find that Adam and Eve *fell prostrate* before God. It is argued, therefore, that the poet is inconsistent in now saying that they *stood praying*. As a matter of fact, there is nothing in the seeming contradiction. Even if Adam and Eve had fallen prostrate at the beginning, there was nothing to prevent them from standing up again and offering their prayers in that attitude. Also the seeming inconsistency may be got rid of by explaining *stood* and *continued*.

3. *Prevenient grace*—anticipatory grace ; grace which comes down from Heaven and meets man half-way. It is a theological term taken from the *Collects Prevenient* literally means that which anticipates, and conveys the idea of 'somethtng going out, something anticipating.'

3-4. *Had removed...hearts*—had softened their hearts.

3-5. *Had removed...instead*—Under the influence of the evil counsels of Satan and under the blow of their first punishment, their hearts had grown stony and stubborn. That stone was now removed and soft and tender flesh grown instead.

*That*—connect with 'new flesh.'

*That...breathed*—which expressed itself in sighs.

*Which*—*Convert* with 'sighs.'

*Winged...flight*—enabled it to reach Heaven more quickly.

*Part*—manner; demeanour. *Ancient pair*—Deucalion and Pyrhha *Less ancient yet* etc. because after all Adam and Eve were the first parents of mankind.

12. *Deucalion*—The story of Deucalion is almost in every respect a counterpart to the Biblical story of Noah and the Flood. According to the Greek legend Deucalion was the son of Prometheus who reigned over the Thessalians. During his reign there was a deluge which overwhelmned the earth, just as, according to the Biblical account, the Earth was deluged during the time of Noah; Deucalion also was saved by means of a ship just as Noah was; and Deucalion's ship touched the top of the Mount Parnassus just as Noah's ship touched the top of the mount Arrarat. Deucalion and his wife were the only survivors of this deluge.

*Chaste Pyrrha*—Though Pyrrha was the mother of mankind yet she never bore any children in the ordinary sense. After the subsidence of the deluge she and Deucalion went to consult the oracle of Themis as tc how the race of mankind would be restored. The goddess advised them to throw behind them the bones of their grandmother. These bones were nothing else but the stones of the earth; and the stones thrown by Deucalion became men while the stones thrown by Pyrrha became changed into women.

14. *Shrine of Themis*—In Greek mythology Themis was the goddes of justice. (For the rest of the story see reference above)

14-15. *To heaven...flew up*—Their prayers reached straight to the throne of the Almighty.

16. *Frustrate*—frustrated; thwarted viz. in their course. *Blown vagabond*—deflected from their proper course.

17. *Dimensionless*—being dimensionless. (The reference is to the 'prayers'.)

18. *Clad with incense etc.*—N. B. In these daring lines, Milton gives a sort of objective character to the prayers of Adam and Eve. They fly up to the gates of heaven; are clothed with incense, caught up by the great Intercessor, and presented before the throne of God as if they were the first fruits of man's penitence. *Where the golden alter fumed*—where incense rose up in golden fumes before the Throne of God.

19. *Intercessor*—the Messiah, so called because his function was to *intercede* with God on behalf of men *Are sprung*—have grown. *Thy implanted grace*—the grace which you have planted in Man's nature.

22-23 *What first fruits...man*—you have implanted a natural grace in the hearts of men ; and these prayers are the first fair harvest from that natural Grace. *Interpret for him*—speak on his behalf.

*Of more pleasing savour*—of sweeter relish ; more acceptable to you. *Thy seed*—the seed of grace implanted by you in man's nature.

**N. B.** The contrast is between the fruits of prayer sprung from grace and manured by contrition and the fruits of paradise manured simply with physical labour.

26-30 *Fruits of more...from innocence*—These fruits are more pleasant and acceptable to you than all those fruits which the trees of Paradise could have brone before man's fall.

28 *Manuring*—tending ; lit. cultivating with one's own hand

29-30. *Ere fallen from innocence*—ere man had fallen from innocence.

30-31. *Bend...supplication*—stoop to listen to my prayers.

31. *Though mute*—listen to his sighs though the sighs cannot speak. *Unskilful etc*—man being unskilful *Interpret for him*—speak on his behalf.

32-34. *Me...propitiation*—I who am destined to act as an atonement for his sins.

34-35. *All his work...ingraft*—**N. B.** Milton gives as here the substance of the orthodox Christian position on the question of man's salvation. The Christian idea is that man's sins are transferred bodily to the Son *i.e.* to Christ, and that when Christ sacrifices himseif, his sacrifice serves as an atonement for all sins of mankind. This is what has been called *vicarious atonement i. e.* atonement by one for another, sacrifice by the Son on behalf of the man ; and man is saved not by his righteousness but by the merit of the Son transferred to him. *All his work... ingraft*—heap upon me all the work of man, whether it is good or bad. ('Give me the credit for the good that he may do and make me responsible for the evil that he may do'.)

35-36. *Those*—what is good in Man's nature. *These*—what is evil in man.

36. *For...pay*—may death will pay the penalty for man's evil.

37-38. *In me*—from me as from them. *The smell of peace*—the first offers of reconciliation; the first approach of peace as it were.

39. *Before thee reconciled*—in peace with you.

40. *His days numbered*—the short span of his life on earth. *Death his doom*—that death which is fated to overtake him.

40-41. *Which I...reverse*—this doom of death against man will abide. I do not pray that you should reverse the doom; but I pray that its rigour may be mitigated—that its character may be changed.

42. *To better life...him*—shall release man from the bondage of the present life and allow him to enjoy a fuller life in future.

43. *all my redeemed*—all those who will be saved by my grace.

44. *Made one with me*—being identified with me in spirit.

45. *Without cloud*—The reference is to actual physical cloud and not any mental gloom of adversity. Book X. I. 65.

46-47. *All thy request...obtain*—take thy request as granted.

47. *All thy...decree*—Even in making this request you are but carrying out my decree. (Milton's God seems to be unduly jealous of his authority; he seems to be careful to make out that nothing can happen except according to his decree." Your request" he says to the Son, "is granted. But even this request is not properly yours; it was my will which made you make this request.")

48. *That Paradise*—viz. terrestrial Paradise, the gardenof Eden.

49. *The law ..nature*—The law is explained below. 'The elements being perfectly pure cannot abide the touch of Man's impurity'.

50. *Those elements*—namely the elements of Paradise.

50-51. *That know...foul*—which know no stain or evil; which are perfectly pure and perfectly good.

52. *Eject him*—cast him out. *Tainted now*—because man has now become corrupt and evil.

53. *As a distemper*—as if he were a distemper, a corruption, a disease. *Gross*—crude, thick, evil.

52-57. *Purge him off*—cast him off. *As a distorted*—as if he were a disease. *To air etc*—to mingle with air which is as gross as he is.

54. *Mortal food*—The construction is 'purge him off to mortal food'; in other words, the elements will cast him off and yield him up to mortal food.

54. *Mortal*—in the sense of fatal, death-dealing. (*Mortal food*—such food as may cause death)

54-55. *As may......wrought by sin*—such food as may best hasten the death of man—that death which man has brought upon himself by his own sin.

55-57. *That first......corrupted*—The whole clause agrees with 'sin'; the meaning is :—Sin which first corrupted incorrupt things, which first altered and deformed the nature of things.

57-66. *I, at first,...renewed*—N. B. In these lines, God seeks to justify the punishment of death which he has inflicted upon man. He says that this punishment is in effect a boon to man. I invested man at first with two gifts—happiness and immortality. He has lost happiness by his own sin ; therefore immortality will now be a curse to him. If he is permitted to remain immortal, then his misery also will continue immortal, and consequently, in order to put an end to his suffering, I have deprived him of immortality also.

59. *Fondly*—foolishly.

59-60. *That fondly lost*—man having foolishly lost his happiness.

60. *Served but etc.*—would but serve to prolong his misery.

61-63. *So death...refined*—The construction may be thus explained :—Death thus becomes man's final remedy and after life, tested by sharp tribulation, yields him up to second life.

61-62. *Final remedy*—as affording him escape from the eternity of suffering.

63. *Tried......tribulation*—tested by sharp suffering.

64. *To second life*—Connect this with "resigns him up in l. 66.

64-66. *To second life......renewed*—Death will yield him up to second life, when the just will be reawakened and heaven and earth will themselves be renewed.

65. *Waked...just*...The Christian idea is that on the Day of Doom the just will wake again and proceed to enjoy eternal life in heaven. *Waked.....just*—being awakened at the time of

the renovation of the just *i. e.* at the time when the just are called back to life.

67. *Synod*—assembly, gathering. *Blest*—i. e. the happy angels of heaven.

68-71. *How......proceed*—how I deal with them. *Stood ......confirmed*—were more firmly established in their allegiance.

70. *Peccant angles*—offending, erring angels.

73. *That watched*—who stood in waiting. *When good...... descended*—viz. in order to declare the ten commandments to Moses. *Perhaps once more*—i. e. will be heard once more. *The angelic blast*—the note sounded by the angel on his trumpet *All the regions*—all the spaces of Heaven. *Blissful bowers*—happy groves. *In fellowships of joy*—in happy companies. *Resorting......higher*=in response to the urgent call. *His sovran will*—his supreme decree.

74. *Herd iu Oreb*—The reference is to God's meeting with Moses and the declaration of the ten commandments.

78. *Amarantine*—Milton is fond of the word *amarant*. It literally means 'unfaded, deathless' and is used by Milton to indicate the fadeless blooms of heaven.

79. *Waters of life*—the murmuring streams of heaven. The expression *water of life* comes from the Book of Revelation.

84-86. *Like one of us*—because he can now distinguish between good and evil.

86. *Defended fruit*—the fruit which was guarded and kept back from him. *But let him boast etc*—But this knowledge of good and evil has not been of any benefit to him; in fact his knowledge amounts to this—he now knows that he has lost good and gained evil in return.

88-89. *Had it sufficed*—if he had been content.

90. *Prays contrite*—prays in a spirit of humility.

91. *My motions etc.*—Even his present sorrow and repentence are not due to his own initiative; it is due to the prompting of my spirit within him.

91-93. *Longer......self left*—When my spirit does not act within man, when man is left to himself, then I know how variable and vain he is.

92. *Variable*—changeful, inconstant. *Self-left*—left to his own devices.

93. *His now bolder hand*—a hand which has been made bolder by experience.

93-96. *Lest therefore......I decree*—He has already tasted the tree of knowledge. Grown bolder by this, it is just possible that he may try to eat of the tree of life also; and in that case he will be immortal like ourselves. Before that can happen I wish to remove him from Eden.

94. *Reach......tree of life*—attempt to pluck fruits from the tree of life.

96. *To remove .....decree*—My sentence is that he should be banished from Paradise

98. *Fitter soil*—the ground being fitter soil for him than Paradise. *The ground......taken*—referring to the fact that man was created out of dust. *The ground*—i. e. the common earth.

99. *This......charge*—you are entrusted with the execution of this command.

100. *Cherubim*—These were second in rank among the first class of angels. They were distinguished by their clearness of vision just as the Seraphim were distinguished by their luminescence.

101. *Thy choice......warriors*—the best among the the cherubim. *Flaming*—radiant shining.

102. *Or, or*—either or.

103. *To invade vacant possession*—to invade the earth which is not now in the possession of any body.

104. *Paradise of God*—the Paradise created by God, and of which men are the unworthy inhabitants now.

105. *Without remorse*—without pity, without compassion.

106. *From hallowed ground etc*—Expel these unholy beings from the holy, sacred ground of Paradise.

106-107. *Denounce to them*—Either denounce against them or announce to them. (In either case the the sense will be the same).

106-108. *Denounce banishment*—Proclaim before them the decree of perpetual banishment which has been passed against them.

108. *Lest they faint*—lest they droop, lest their spirits are completely crushed.

109. *Rigorously urged*—if it is anounced too harshly before them; if it is pressed too severely upon them.

110. *I behold softened*—I find that their hearts have grown repentant.

111. *All terror hide*—soften the terror of the sentence, deprive the sentence of its sting. *Their excess*—their violation of my commands.

112. *If patiently......obey*—if they submit with resignation to all your commands.

113 *Dismiss......disconsolate*—do not send them away altogether unhappy; in other words, give small crumbs of comfort to them while you execute my commands. *What...days*—i. e. the future history of mankind.

114. *As I shall thee enlighten*—according as I shall inform you on the matter.

115-16. *Intermix my covenant*—While passing sentence of punishment against them, inform them also of the covenant which I have renewed.

116. *My covenant......renewed*—the pact into which I have entered with man, *viz.* that man should be saved if he has faith in the Son. *In peace*—consoled, viz. by hope of future salvation. *In the......renewed*—the pact which will be renewed through the Messiah who will be born as the son of Woman.

118-20. *Place......cherubic watch*—appoint Cherubs to keep guard over the place.

119. *Where entrance......climbs*—on which side it is easiest to enter into the garden.

120-21. *And of a sword......waving*—Place on the east side a Cherubic watch; also a sword which, with its wide-glancing beams, will frighten away all people. *All approach*—all persons approaching.

122. *And guard......life*—and prevent people from having access to the Tree of Life.

123-24. *A receptacle......foul*—is made the haunt and resort of evil spirits.

123-25. *Spirit foul*—i. e. the fallen angels.

## II.

## II. 126-237.

In the meantime, while Michæl with his Cherubic host is preparing to descend from heaven, it has become morning again on earth. Adam and Eve, their night's vigils being over, find themselves refreshed and reinvigorated by their prayers. In the transport of re-awakened joy, Adam hails Eve as the mother of mankind; Eve also hopes that they might be permitted to live in Paradise, content though fallen.

But their brief glimpses of happiness are soon overcast with gloom. Adam notices and points out to Eve the change that has come over the elements and over the character of birds and beasts. He finds the eagle driving before him two birds with gay plumage and the lion pursuing a hart and hind. At the sight of this new-born cruelty, Adam's heart is overcast with apprehension.

As if to confirm his fears, suddenly, in the western horizon of the sky, he beholds a bright apparition coming towards him and seeming to menace danger. This is Michæl and his Cherubic band who come to execute the commands of Heaven.

127. *Archangelic power*—Michael. Strictly speaking Michael was not an archangel. But evidently Milton uses *archangel* in the sense of one of the chief angels. *The cohort bright*—the radiant company.

128. *Watchful Cherubim*—so called because, according to Mediæval theology, the special function of the cherubim was to keep watch and ward. *Four faces each had*—Evidently Milton is thinking of the description of the angelic apparition in Ezekiel :—"And every one had four faces and every one had four wings."

129. *A double Janus*—The Roman God Janus was usually pepresented as having twofaces, one looking behind and another before; but Milton here forgets that Janus is sometimes spoken of as having four faces also.

129-33. *All their shape...opiate rod*—**Expl**. See paraphrase.

130. *Spangled with eyes*—adorned and decorated with eyes.

131. *Argus*—According to the Greek legend, Argus, husband of Ismene, had 100 eyes of which only two slept at a time; concequently he was appointed by Juno to keep watch on Io with whom Jupiter was in love But Argus was charmed to sleep and afterwards killed by the soft piping of Mercury. *More wakeful etc*—so vigilant that they would not drowse. (Their eyes were more numerous as well as more vigilant thon those of Argus.)

132. *Arcadian pipe*—the shepherds's pipe which Mercury is said to have invented.

133. *His opiate rod*—the rod or caduceus which Mercury got from Apollo and which had the power of conferring sleep on whomsoever it touched. (*Opiate*, sleep-inducing)

*To resalute the world*—to greet the world again.

135. *Leucothea*—the bright and white goddess usually associated with Dawn. *Embalmed*—freshened, invigorated.

137. *Orisons*—prayers.

138. *Found strength...above*—new strength communicated to them from God. *Which...renewed*—and this new-born hope and joy enabled him thus to address Eve.

139-46. *Easily may faith...may seem*—**Expl.** That good descends from God to us may be easily believed. But it seems rather hard to believe that anything from us should ascend to Heaven and have power over God.

141. *Easily...admit*—we can readily admit.

142. *From Heaven descends*—is given to us by God.

144. *So prevalent*—of such force, of such efficacy.

145. *To incline his will*—to influence God and produce an effect upon him.

146-48. *Yet this will...seat of God*—yet prayer or a single breath of entreaty uttered by man has power to produce influence upon God. *Placable*—ready to be pacified.

152. *Bending his ear*—listening graciously to my prayer.

152-53. *Persuasion...favour*—I came more and mere to believe that God listened favourably to my petition. *Persuasion...grew*—The conviction gathered strength in me. *Thy seed*—your offspring. *Shall bruise etc.*—will defeat the common enemy. *Which*—viz. this promise. *Then...dismay*—which we did not notice very clearly in the first burst of our despair. *The bitterness...past*—the worst is over.

158. *Whence hail to thee*—Therefore (since I am assured that our death cannot be final) I beg to salute you.

159. *Rightly called......Eve*—rightly called because the word Eve in Hebrew means the mother of mankind. *By these*—through your means, viz., through your son.

162. *Ill-worthy I etc.*—I am not worthy to bear these titles because I have violated the commands of God.

164-65. *Who for thee...snare*—and because I, who was meant to be your help, have proved to be your snare.

165-66. *To me reproach......dispraise*—Instead of praise and reverence—reproach, distrust and censure—these ought to be my portion.

167-69. *But infinite...source of life*—But God's mercy is infinite ; therefore I who have brought death to the mankind am also called mother of mankind. *Are graced...life*—am honoured by being called the source of life.

169. *Next favourable thou*—next to God in your favour towards me. 'God's mercy is infinite ; and next only to God, you also are kind and merciful to me.'

170-71. *Vouchsafest*—dost condescend.

172. *Now with sweat imposed*—that labour which we now shall have to perform with the sweat of our brow.

173. *Though after sleepless night*—connect with, 'field calls us to labour.' (Though we have passed a sleepless night, yet the field calls to us to labour.)

173-75, *All unconcerned etc.*—quite regardless of our grief.

177-78. *Though now...laborious*—though it has been decreed that this work shall now prove laborious to us.

178. *Till day droop*—till the sun sets. *While here we dwell*—so long as we live in Eden,

178-79. *While here......walks*—So long as we are permitted to dwell here, can any task possibly prove toilsome to us ?

180. *Though......state*—though we have fallen from our former high state of happiness.

182. *Subscribed not*—did not agree to her wish—the wish namely that he might be permitted to dwell in the garden of Eden. *Nature*—i.e. physical nature. *First gave signs*—namely signs that a change was imminent.

182-83. *Imprest on bird, beast etc.*—signs which were manifested in the changed character of birds, beasts and even of the air.

183. *Air suddenly eclipsed*—The atmosphere became suddenly overcast with clouds. *After...moon*—after a short promise of bright dawn.

185. *The bird of Jove*—i.e. the eagle. *Stooped......tour*—swooping down in the midst of his flight through the air. N. B.—One must notice that these two omens have reference to the condition of Adam and Eve themselves. Thus, in both

cases it is *two* who are pursued; just as Adam and Eve themselves were pursued by their fell enemy. Again, the beasts and birds are pursued towards the eastern gate just as we shall soon notice that Adam and Eve were driven from Paradise through the Eastern gate.

187. *The beast......woods*—i e. lion.

188. *First hunter then*—which first took a hunting now. *A gentle brace*—a pair of gentle creatures, namely hind and hart. *Goodliest etc.*—the most beautiful of all the creatures of the forest. *Direct*—straight.

192. *Not unmoved*—being greatly touched by the sight.

193. *Awaits us nigh*—is in store for us.

194. *Which heaven......shews*—These spectacles are sent down by God as omens of warning for us.

195. *Forerunners etc.*—either to indicate God's purpose or to warn us against the folly of being too secure. *Because......death*—because we enjoy a temporary respite from death.

196 97. *Too secure......penalty*—foolishly confident that we shall finally be released from punishment.

198. *How long*—How long will this respite be?

199. *More than this etc*—what know we more than this?

201-03. *Why else......self-same hour*—must have been sent as omens to us. Otherwise, what could be the object of presenting simultaneously before us this twofold spectacle of flight in the air and flight upon the earth?

203-04. *Why in the east......mid course*—why is the east over clouded even when the day is in its prime?

206 *More orient*—far brighter.

204-05. *Morning light......western cloud*—How is it that the western sky is so very bright at this unusual hour?—Of course the light in the western sky would be accounted for by the fact that Michael was now descending from heaven in that quarter.

205-06. *That draws... ..white*—which slowly descends in a bright white mass from the sky to the earth. *A radiant white*—a shining mass of whiteness.

207. *With something......fraught*—laden with something Divine.

208. *He erred not*—was not mistaken. *By this*—by this time. *The heavenly bands*—Michael and his companions.

209. *A sky of Jasper*—a bright blue sky.

211. *A glorious apparition*—They would have appeared as a bright and beautiful vision if Adam's eye had not been dimmed by fear and doubt.

213. *Not that more glorious etc*—The apparition which now descended to the earth was more glorious than the apparition of angels which subsequently visited Jacob at Mahanaim; also it was far more glorious than that other apparition of Angels which came to the prophet Elisha on the field of Dothan. *Not that more glorious.*—The reference is to *Genesis*, chapter 32, where it is said that "Jacob went on his way *and the angels of God met* him......and Jacob called the name of that place Mahaniam." *Mahanaim*—The word literally means two host or two camps indicating that Jacob's host and God's *met there.*

215. *Pavilioned*—encamped.

216. *Nor that on the flaming mount etc*—**N. B.** The reference is to *II Kings IV*, where it is said that the King of Syria sent a large body of troops against the prophet Elisha when the latter dwelt in Dothan. The servant of Elisha was frightened at the sight of the great host; but the prophet asked him not to fear, and prayed to God to open the eyes of his servant. And then it is said that "the Lord opened the eyes of the young man, and he saw; and behold that mount was full of horses and chariots of fire round about Elisha.—*Flaming mount*—Of course, it was not the mountain, which was in flames. But the chariots and horses of the angels were of fire and this made the hill also appear as if it were on fire.

218. *Against the Syrian king*—He had been planning many expeditions against Israel; but the king of Israel was saved by the wise advice of Elisha. Therefore, the Syrain king on this occasion sent an army against Elisha alone for the purpose of seizing and killing him.

218-19. *To surprise one man*—viz. the prophet Elisha who had become obnoxious to the Syrian king because of the advice which he gave to the king of Israel.

220. *The princely hierarch*—i. e. Michael, so called because he belonged to the Hierarchy of angels.

221. *His powers*—namely the Cherubim by whom he was accompained.

226-28. *Which perhaps......observed*—These new tidings

will perhaps make an end of us altogether or impose new laws upon us.

227. *Of us......determine*—will soon put an end to our existence.

229. *That veils the hill*—which clothes the hill with its brightness. *Yonder......hill*—yonder bright mass of clouds which rests upon the hill and clothes it with glory.

230-31. *By his gait......meanest*—From his manner of walking it appears that he is one of the chief angels.

232. *Such majesty etc.*—he is clothed with such glory.

233-35. *Yet......confide*—We must remember that Gabriel, Raphael and Michael were the highest in rank and position among the angels. Of these, Gabriel and Raphael had already come to Adam ; but this was Michael's first visit to him and hence Adam's failure to recognise.

*With reverence*—with due deference.

III.

ll. 238-372.

Michael comes forward—not in his proper shape but rather in the disguise of one coming to meet another. Approaching Adam he assures the latter of God's indulgence and mercy ; but at the same time he conveys to man the decree of punishment that God has passed upon him. Adam is overwhelmed with grief and stands still in mute despair. But Eve is not equally silent ; she gives vent to her grief in loud lamentation. The angel seeks to console Eve and points out that her duty is to abide with her husband wherever he might be. In the meantime, Adam recovers from the stupor of his first transport, expresses his grief in words of manly resignation and acquiesces in the decree of God as in something that may not be altered. His special grief, he says, lies in this that, being removed from Paradise, he would no longer be able to behold the face of the Almighty. Michael assures him that this will not be so, and that God's mercy and presence will encompass him everywhere ; and in proof of this he undertakes to display before Adam the whole future history of mankind.

*Drew nigh*—approached. *Shape celestial*—Heavenly form.

239. *As man*—as one man coming to meet another.

240-44. *Over......in time of truce*—He wore vest of a purple colour which was better than the Meliboean or Tyrian dye which the kings and heroes of yore used to wear.

240. *His lucid arms*—his bright, shining armour.

242. *Livelier than Melibœan*—brighter than the purple from Meliboea or Sarra. Meliboea was the name of a town on

the Thessalian coast; and it has always been famous for its purple dye.

242-43. *Grain of Sarra*—i. e. the Tyrian purple—Sarra, being the ancient name of Tyre.

244. *Iris...woof*—The brightness of the robe seemed to suggest that it had been dipped in the colour of the rainbow.

345. *Starry helm*—bright and radiant helmet. *Unbuckled*—opened, unloosed.

246. *Prime in manhood*—in the full glow of manly beauty. *Where youth ended*—exactly at the period where immature youth ends and age does not begin.

247. *As in a glistering zodiac......sword*—It has been said that the comparison here is not between *girdle* and *zodiac* but rather between the *sword* and a *constellation* in the zodiac. In that case the meaning would be that his sword hung as bright as one of those constellations which we see in the zodiac. The line may be taken to mean :—his sword hung from a girdle which was bright as the glistering zodiac. (The second explanation seems to be more natural).

258. *Satan's dire dread*—that sword which was an object of terror to Satan. (Michael, we must remember, was the commander-in chief of the heavenly host in their struggle against Satan)

249-50. *From his state inclined not*—did not bend towards Adam; did not bend or salute in reply.

251. *Heaven's etc*—God's command requires no preface.

252-55. *Death...transgress*—that death which you then rightly deserved when you actually committed your sin.

253. *Then due*—due at the time when you committed your sin. *By sentence*—i. e. due by sentence; due according to the sentence which had been passed.

254. *Defeated......many days*—has been cheated of his prey for many days; in other words, it has been decreed that your death should be postponed for many days.

255. *Given thee of grace*—This respite has been given as a sort of period of grace, during which period you may have time to repent.

256-57. *One bad act......cover*—you may atone for your one misdeed by many acts of virtue.

257. *Appeased*—completely pacified.

258. *Redeem thee quite*—save you absolutely and not merely temporarily as now. *Death's rapacious claim*—the greedy clutches of death.

259-60. *But no longer......permits not*—But though God will ultimately release you altogether from the hands of death, yet he will not permit you to dwell in Paradise. *Fitter soil*—that ground which is fitter for your habitation than Paradise.

264. *Heart-struck*—being touched with grief to the heart. *With chilling gripe...stood*—was frozen with grief as it were; was held fast in the clutches of chilling sorrow.

265. *That...bound*—sorrow which seemed to have paralysed him.

268. *Oh unexpected stroke etc*—Eve's lamentation is very much like the lamentation of any woman when she is about to leave for ever the home of her childhood. 'How can I bear to leave the home of my childhood—the home where I have grwon up from my infancy, the flowers which I myself trained up and the nuptial bowers which I decorated with my own hand?

270. *Native soil*—Commentators point out that Eden was peculiarly the native soil of Eve. Adam was created elsewhere and placed in the garden of Eden; but Eve was created in the garden.

272. *The respite of that day*—the respite which has been granted to us till the day of death should come.

275 *That must...both*—that which must kill both of us.

275-76. *My early......at even*—flowers which I visited the first thing in the morning and the last thing in the evening.

276-77. *Which I bred up......bud*—which I trained from your very first appearance as a blossom. *Shall rear...sin*—shall tend you so that you may open out in the sunlight.

277-78. *Rank your tribes*—train you to grow properly in ordered ranks.

279. *The ambrosial fount*—wells of living water which flow in the garden of Paradise. *Nuptial bower*—the bower where I have spent my period of married happiness.

280-81. *By me......sweet*—adorned by me with everything that was sweet to smell and beautiful to see. *With what etc*—with everything that was sweet to sight or smell.

283-84. *A lower world......obscure and wild*—a world which must be dark and savage compared with this.

284-285. *How small......Fruits*—We are accustomed to the fruits of heaven; how can we draw breath in another and a more impure atmosphere?

288. *Justly*—desevedly, by the just sentence of God.

289. *Overfond*—overfoolishly.

290. *They going......lonely*—Besides, you will not be alone in your journey.

292. *Where...soil*—your home is where your husband lives.

293-94. *By this*—by this time. *From......recovering*—recovering from the chill of sudden grief; from the benumbed and paralysed condition into which he had fallen.

294. *His scattered spirits etc.*—his wondering wits having returned to him; in other words having recovered some of his senses.

296-97. *Whether among......highest*—whether you are one of the Thrones or even higher than the Thrones. *Or named etc*—ranked with those who are highest.

297-98. *For such......princes*—for your shape seems to proclaim that you are highest among the high. *Else*—if you had been less gentle.

300-302. *What besides...sustain*—all the sorrow, despair, and distress which it is possible for weak human being to sustain.

302. *Thy tidings bring*—thy news has caused us.

303. *Departure......place.*—This is to be taken in connection with 'tidings'—'thy tidings being that we shall have to depart from this happy place'.

307-10. *Prayer incessant*—ceaseless and assiduous prayer.

309. *Who...can*—"who knows and can do all things."

310. *With assiduous cries*—with diligent and incessant prayers.

311. *His absolute decree*—his unchangeable command.

312. *No more avails*—is of no further use.

315. *Afflicts me*—depresses me; casts me down.

315-17. *This most...countenance*—My greatest grief is this that, after departing from this place, we shall no longer have the privilege of seeing God's face.

317. *Place by place*—each particular place.

*So many grateful alters etc*—i. e. an altar at each particular place associated with god.

324-26. *Pile up...ages*—I would pick up from the brooks all the precious stones that can be found there and with these raise monuments in memory of God.

325-26. *In memory or monument etc.*—Two interpretations are possible—(i) In the first place *or* may be taken as *and* in which case 'memory' and 'monument' would mean the same thing and the whole expression could be explained thus:—I would raise alters to serve as relics and memorials to future ages. (ii) Again, leaving *or* as it is, the sense of the passage may be thus indicated:—The altars which I shall erect will serve as a memory to me, i e. will remind me of God's graciousness in the past and they serve as monuments i. e. as memorial relics to my posterity.

327. *Sweet-smelling gums*—fragrant and resinous insense.

328. *In yonder nether world*—Evidently Adam thinks of the site of the earth as being below the level of Eden. In fact Milton supposes Eden or the Garden of Paradise to be situated on the top of a mountain.

330. *Though...angry*—though I fled from his presence when he was angry.

330-31. *Recalled...race*—now that I have been recalled to life and now that a long future race has been promised to me.

332-33. *His utmost...glory*—the least trace of his glory; the mere edge of his glory.

333. *Far off...adore*—I would like to worship God even though from a distance.

334. *With a regard benign*—with a gentle face and aspect.

336. *Not this rock only*—viz. the rock upon which the Garden stands.

337. *Every kind*—all species of creatures.

338. *Fomented......warmed*—filled and warmed with the presence of God. *His virtual power*—the efficacious, virtue-giving power of God. "Virtual power" is almost a tautology; *virtue* itself means power.

339. *Gave thee*—gave unto thee.

340-41. *Surmise......confined*—Do not suppose that God's presence is restricted to the narrow limits of Paradise.

342. *This had been*—i. e. Paradise would have continued to be.

*Thy capital seat*—your chief place of residence.

345-46. *To celebrate......progenitor*—to pay their homage and respect to you as their great ancestor.

348. *On even ground*—the lower level surrounding Eden. (If you had not sinned, then your sons would have inhabited the even ground whereas you yourself would have continued to dwelt on the high top of Paradise. But as it is, you must be brought down to their level and you also must inhabit the low common earth just as they.)

350. *As here*—just as God is here.

352-53. *Still compassing......paternal love*—enveloping you, steeping you in an atmosphere of gentleness and love.

353. *His face express*—i e will clearly reveal his presence to you. (Connect with 'many a sign.')

354. *His steps......divine*—and will show his foot-steps unto you

356. *Know I am sent*—i. e. I have been commissioned by God.

358-59 *Good......hear*—Do not suppose that my message will be altogether good or altogether evil ; it will be of a mixed strain.

359. *Supernal grace*—the exceeding mercy of God.

359-60. *Contending etc.*—striving with man's innate tendency to Sin.

360-61. *Thereby ..patience*—From this mixture of good and evil you will have to learn true patience.

358-64. *Good with bad......advise*—The construction of the whole sentence, which is rather involved, may be thus indicated :—Expect to bear good with bad and thereby expect to learn true patience and so temper joy with fear and sorrow, being equally accustomed to bear either state whether it is prosperous or adverse.

363-364. *By moderation...adverse*—soberly to endure either condition of existence.

364. *So shalt thou lead etc.*—If you learn patience and how

to temper joy with sorrow, then you will be able to lead your life most safely.

365. *Best prepared endure*—take it with 'so shalt thou' in the previous line.

365-66. *Best prepared...comes*—and so ( if you learn patience and forbearance) you will be best able to meet death when it comes.

366. *Thy...mortal passage*—i. e. thy passage to death.

367. *Drenched her eyes*—sprinkled the dew of sleep on her eyes.

369. *As once thou sleepest*—your role is reversed, so Michael means to imply. 'Once *you* slept while she was born ; and now *she* will sleep when God will vouchsafe this vision to you.'

## IV.

## ll 373-422.

Michael leads Adam apart and places him upon a high hill-top from where they can command a wide prospect of the whole hemisphere ; purges his eyes with euphrasy and rue and then proceeds to unfold before him the moving history of man's passage in this world.

373. *However chastening*—though that hand may be raised only to chastise me. *The evil*—referring to the inevitable punishment of death.

373-74. *To the evil...breast*—I turn my exposed breast to the evil that is bound to come.

374. *Arming to overcome etc.*—struggling if that is possible to overcome sorrow by suffering and to earn rest by labour. ***My obvious breast***—my bare and naked breast, that breast which must be exposed to suffering.

377. *In the visions of God*—in order to have a sight of the visions sent by God.

379-80. *The hemisphere*—full one half of the earth's surface. *In clearest ken*—in clear sight.

380. *Stretched out...prospect*—spreading in sight before them to the furthest range of vision.

389. *That hill*—The Bible gives us no name of the hill on the top of which Christ was placed by Satan ; but Milton identifies it with Mt. Niphates.

382. *For different cause*—not to give him any vision of the world but that he might be tempted by a sight of the glory and splendour of the world.

383. *Our second Adam*—Christ was also the father of mankind just as Adam was. **N. B**. The comparison between Adam and Christ is at least as old as the time of St. Paul. Adam, says the Apostle, is a type or figure of the saviour that was to come. Adam, as our representative, forfeited our happiness ; Christ, similarly as our representative, regained our happiness. *In the wilderness*—where Christ was tempted for a period of 40 days after he had been baptised by John.

385. *His eye might command etc.*—Here we get a long catalogue of place-names—begining from Asia, passing on to Africa, thence to Europe and next travelling to America.

385-87. *His eye...Empire*—From the high hill-top where he stood Adam might now behold all these famous cities of ancient and modern times which were hereafter to be—passing from Cambalu and Samarcand in the far east to Ispahan and Moscow in the west.

385. *Command wherever stood etc.*—he might command the sites of these cities of the future. (Of course the cities were yet to be ; consequently, Adam could now behold the sites only.)

387-88. *From the destined walls of Cambalu*—'destined' because the city was yet to be built.

*Cambalu*—Properly Cathay is the same as china, and Cambaluk or Cambalu would be identical with Pekin ; but Milton mentions *Paquin* separately afterwards. Hence he would seem to regard *Cambalu* as a different city, and *cathay* as something different from China. *Cambalu*—Regarding Cambalu as identical with Pekin, we may say that it was built by Kubla Khan, and was established especially as the capital of China in 1264.

389. *Samarcand by Oxus*—Samarcand standing on the river Oxus is in Central Asia and is now within the territory of Russia. It was the capital of Timur, the great Tatar conqueror.

390. *Paquin of Sinæan*—Pekin capital of the Chinese people.

392. *The golden Chersonese*—the peninsula of Malacca, called golden either because of the fabulous wealth of the east or because it was identified by some with the Ophir of the Jewish sovereign.

393. *Ecbatan*—the summer capital of the king of Persia just as Susa was the winter capital. (It continued to be the capital of Persia till the time of Alexander's invasion.)

394. *Hispahan*—made capital of Persia sometime in the 16th century.

395. *Mosco*—here mentioned among other Asiatic names, because Russia, down to quite recent times, was regarded as almost forming part of Asia. *Bizance*—Constantinople. *Sultan*—the Sultan of Turkey. (Evidently Milton regarded the whole of the southeast of Europe as forming part of Asia.)

[ The construction of the foregoing long and involved passage may be thus indicated :—Adam's eye might travel from Cambalac and Samarcand to Pekin ; thence to Agra and Lahore, the capital of the Great Moguls ; and thence down to the golden Chersonese or to Ecbatan where the Persian sat or Ispahan where the Persians settled afterwards or Mosco the seat of the Russian Czar or Bizance where reigned the Sultan of Turkestan.]

396. *Not ken*—omit to notice.

397. *The empire of Negus*—referring to Abyssinia—Negus having been the hereditary title of the monarch of that country. *His utmost part*—the extremest port of Abyssinia ; here the extremest northern port is meant.

398. *The less martime kings*—the lesser kingdoms situated on the eastern sea-border of Africa, as for instance, Mombassa, Quiloa and Melind.

400. *Sofala thought Ophir*—Sofala is now included in the Portugese territory of Mozambique. *Ophir*—Heylin, the 17th century geographer, says that Sofala, for its abundance of gold and ivory, was by some thought to be the land of Ophir i. e. the land from which Solomon was said to have brought home his gold and precious stones.

401. *Congo and Angola, farthest south*—Milton's geography is again inaccurate. Congo and Angola were on the west coast of Africa, and in fact would be on the same line with Quiloa instead of being south of it.

402. *Thence*—i. e. passing from Congo and Angola.

403. *The kingdoms of Almansor*—the kingdoms belonging to Almansor ( meaning 'victorious' ) who was Calif of Bagdad from 754 to 775. There is nothing to show that these kingdoms

especially belonged to him ; but his conquests, generally speaking, extended over the whole of northern Africa. *Fez*—It is spoken of separarely from Morocco, but as a matter of fact it is only a small town in the latter country. *Sus*—in Tunis. *Fez, Sus etc*- Milton is here thinking of the whole of that tract of country which lies in the north-west of Africa along the Mediterranean and Atlantic sea-boards.

404. *Tremisen*—a town just south of Algiers.

396-404. *Nor could... Tremisen*—N.B. The construction may be thus indicated :—He could not miss the empire of Negus nor such lesser maritime kingdoms as Mombassa, Quiloa and Melinda—passing from there to the realm of Congo and Angola and thence to Fez, Susa and the kingdoms of Almansor.

405. *On Europe thence etc*—Milton dismisses Europe with the brief mention of Rome as if the whole of Europe, at least ancient Europe, were concentrated in Rome alone.

406. *In spirit perhaps he also saw*—Hitherto Adam had been seeing with his actual physical eyes ; but now, says the poet, he began to see in spirit. The reason for this distinction is obvious : only one hemisphere could be seen by Adam at one time and therefore America, as being included in the southern hemisphere, could only be seen in spirit and not in actual sight.

407. *The seat of Montezuma etc*—When Mexico was subdued by the Spanish general, Cortez, in 1519, Montezuma was the chief prince there.

408. *Cusco in Peru*—Cusco was the seat of the Incas emperors who reigned in Peru when the Spaniards invaded their country.

409. *Atabalipa*—or Atahualapa, the last of the Incas emperors who was defeated and killed by the Spanish General Pizarro (1532).

*Yet unspoilt Guiana*—Guiana which yet had not been subdued by the Spaniards.

410.. *Guiana*—Milton refers generally to the undefined extent of country lying along the north-east coast of South America which was supposed to be a region of fabulous wealth and hence called El Dorado, the golden land. (But there is no justification for Milton's view that any particular city was named El Dorado by Geryon's sons or the Spaniards.) *Geryon's sons*—Spaniards, so called because

they were supposed to be descended from Geryon, a king whose oxen were carried off by Hercules. (Milton had no love for the Spaniards who were doubly odious to him as bigoted Roman Catholics and as enemies of England. It is just possible, therefore, that in speaking of them as Geryon's sons he is thinking of the evil giant Geryon whom Dante mentions in his 'Inferno.)'

411. *To nobler sight*—in order to see nobler sights than these.

412-14. *Michael...had bred*—Michael removed from Adam's eyes the film which had been spread there by that false fruit which he had eaten and which had promised to give clearer vision to him.

413. *False fruit*—so called because it was treacherous; it had promised much and performed nothing.

414. *Euphrasy*—the plant 'eye-bright.' It was a flower with an eye-like mark; hence it was supposed to have virtue in curing eye-diseases. *Rue*—a herb supposed to possess many medicinal virtues —among others that of clearing dimness of vision.

414-15. *Purged*—cleared, purified. *Visual nerve*—the optic nerve. *He had much to see*—There was much which remained for him to see.

416. *Instilled*—infused. *Well of life*—perhaps referring to the river which flowed through Eden.

117-19. *So deep...eye*—The efficacy of these drops was so keen that Adam was forced to shut his eyes as if unable to bear the excess of vision which it produced.

418. *Pierced...sight*—which reached not simply the outer vision but even the eye of the mind, so to say. *Enforced...eyes*—compelled him to close his eyes, as if to shut out the excess of light. *Sunk down*—as if overcome.

## IV A.

## II. 423-465.

**The first sight which Adam beholds is a representation of death—death which his own sin has brought upon mankind. Cain and Abel, his own offspring, proceed to worship God with everything which grew to its kind. Abel's sacrifice of the firstlings of the flock is accepted, while Cain's offerings**

of the first fruits of the earth are rejected. Cain, angry at the slight, murders Abel, and thus death apppears for the first time in the world. Adam is deeply mortified at the sight.

423. *First behold etc.*—Adam is first confronted with the effect of his own sin in order to impress upon him the enormity of his guilt and the nature of the punishment which is to overtake him. *Thy original crime*—the sin first commited by you. *To spring etc.*—i.e. who will be born of you. *For...conspired*—connect with 'who' *Derive corruption*—inherit a tendency to sin. *To bring forth etc.*—which tendency will be the cause of further crimes.

426. *The excepted tree*—the tree which you were forbidden to touch.

427. *Yet from that sin &c.*—They have had no part in your sin ; yet your sin has produced a tendency to sin in them and this tendency will bring forth evil deeds in the world.

430. *Part arable and tilth*—part of which was a farm and used for agriculture. *Part sheep walk*—part used for pasturing sheep and cattle.

433. *Of grassy sward*—made of turves of grass.

434. *A sweaty reaper*—This was Cain, sweating from his toil in the field.

435. *First-fruits, green ear*—N. B. This is Milton's improvement on the Biblical account. In the Bible we simply find that 'God had respect unto' the offerings of Abel while he rejected the offerings of Cain. The Bible does not give us the reason for this preference ; but Milton, anxious to prove God's justice, proceeds to invent a reason for him. According to him Cain was not sufficiently pious—not sufficiently respectful—in his offerings ; he brought whatever first came to his hand not taking care ever to separate the green from the ripe. Abel, on the other hand, came in a devout and reverent spirit and his offerings were the choicest and best of the flock. *Green ear and the yellow sheaf*—the ripe as well as the unripe corn.

436. *Unculled*—not having taken the trouble of picking one from the other. *As came to hand*—He brought the corn just as it came to his hand, i. e. without due reverence and submissiveness of spirit. *A shepherd went*—this was Abel.

437-38. *Sacrificing*—after having performed due ceremonies.

*The inwards etc.*—i. e. the best portion of ihe meat. (Abel not only brought the choicest of the flock ; he laid on the altar the best portion of the meat.)

441. *Fire from heaven*—lightning. *His offering...glance*—God's lightning came and licked up his offering.

442. *Nimble glance*—quick, devouring power.

444. *Inly raged*—became furious at heart.

445. *Smote midriff*—struck him in the chest. (*Midriff* is the thin membrane which separates the abdomen from the upper part of the body.) *Smote him...stone*—This also is an invention ; for in the Bible it is simply said "Cain rose up against Abel and slew him."

447. *Groaned out his soul*—died uttering deep groans. *Gushing...effused*—being covered with blood.

451. *That meek man*—Adam evidently does not recognise Abel as his son. *Who well had sacrificed*—who had sacrified in a becoming and decent fashion.

452. *Is piety...paid*—is this the reward of true piety ?

453. *He also moved*—Michael being as much affected as Adam was.

454-55. *To come out...loins*—destined to be your children.

456-57. *Found...acceptance*—was received by God with favour.

457. *The bloody fact*—this cruel deed.

458. *The other's faith...die*—Abel's faith will be approved and will not miss its due reward.

463. *Have...death*—is this the way in which death appears ? *Return...dust*—i. e. die.

465. *Horrid to think etc.*—The very thought or feeling is horrible ; how horrible then must the actual experience be ?

## VI B.

## II. 466—555.

Death by violence is not the only form in which death would appear in the world. There is death by disease also ; evil and loathsome and the fruit of dire intemperance. And it is this which Michael next exhibits to Adam in the vision of the Lazar-house and the tortured inmates thereof. Adam sickens at the sight and the angel holds forth to him on the virtue of temperance.

466-67. *Death thou......on man*—In other words you have now seen only one form of death and that the earliest, namely death by violence.

467 *In his first shape*—in the shape in which it appears earliest. *But many shapes etc.*—but there are many forms in which death may be met with.

468. *And many are the ways etc.*—and there are many roads leading to the cavern of death.

469. *All dismal*—all these roads are alike frightful.

469-70. *Yet to sense...within*—Yet the terror of death lies not so much in death itself as in the anticipation thereof. (Death is frightful indeed—but not much in actual experience as in the anticipated fear of it.)

471. *By violent stroke*—by sudden mischance.

472 *Imtemperance*—excessive indulgence in food and drink.

475-75. *Of which...appear*—I shall presently show you a horrible picture of the different froms of disease which intemperence brings about.

476. *Inabstinence*—intemperance. *Inabstinence of Eve*—her intemperance in the matter of eating the apple.

378. *Noisome*—foul-smellIng.

479. *Lazar house*—hospital for lepers. (The word *Lazar* comes from *L*azarus about whom whom we read in the Gospel of St. Luke that his body was full of sores and that these sores were licked by dogs.)

480. *All maladis*—Here follows a catalogue of loathsome diseases. It may be curious to notice that the diseases mentioned by Milton are only such as are mentioned in the scriptures.

481. *Ghastly spasm*—frightful convulsion.

482. *All feverous kinds*—all kinds of fever.

483. *Epilepsies*—a nervous disease, inducing prolonged fits of insensibility. *Fierce catarrhs*—what we call a violent cold in the head.

485. *Demoniac frenzy*—possession by devils. *Moping melancholy*—monomania, melancholia ; an incipient form of madness in which a patient is inclined too much to brood alone.

486. *Moon-struck madness*—stark, absolute lunacy. *Pining atrophy*—a form of wasting disease in which no nourishment can be assimilated by the system.

487, *Marasmus*—consumption. *Wide-wasting pestilence*—plagues and epidemics which devastate large numbers of people.

488. *Joint-racking rheums*—rheumatism which tortures the joints.

489. *Diri......tossing*—The suffering of the patients was so terrible that they tossed about unquietly on their beds. *Deep the groans*—viz the groans uttered by patients in the Lazar-house.

496. *Despair......couch*—The only sick nurse who attended upon these patients was despair ; in other words, these patients had all given up hope.

491-92. *His dart shook*—flourished his spear.

492-93. *Invoked*—entreated to visit them. *As their chief God*—as if Death was something to be welcomed and worshipped.

494. *So deform*—so ugly.

494-95. *Heart......rock*—hard and cruel heart.

495. *Dry-eyed*—i. e. unmoved.

495-96. *Wept though......woman born*—Weeping is generally associated with tenderness of heart such as might be possessed by man born of woman ; but Adam wept though he was not born of woman.

496-97. *Compassion*—pity, tenderness. *Quelled*—subdued, conquered. *His best of man*—the manhood of his nature.

498. *Firmer thoughts*—more courageous and resolute thoughts. *Restrained excess*—i. e. prevented excess of weeping.

499. *Scarce recovering words*—scarcely able to speak from the excess of emotion. *Plaint*—complaint, reproof.

500-01. *To what fall...reserved*—For what miserable fate are you destined ? *Fall degraded*—a wretched and miserable fate.

502. *Better......unborn*—It would be better for the human race to end before it was born ; it would be better if the rest of men were not to be born at all.

502-03. *Thus wrested*—snatched away in this miserable manner.

504. *Who obtruded on us*—why is life thus thrust upon us ? (Adam is again tempted to look upon life as a sort of unsought for gift—a gift which God forces upon man and then tortures him by its deprivation.)

504-05. *If we knew......receive*—if we knew the true nature

of that life which God was forcing upon us. *To lay it down*—to resign the honour.

507. *Can thus the image of God etc.*—Adam is thinking more specially of the deformity which is produced by disease.

508. *The image of God in man*—i. e. the human form which was created after gods likeness. (*Genesis*, I. 27).

511.—14. *Divine similitude*—likeness to God's form. *And for......exempt*—Why should not man be spared some of this horror, if not for his own sake at least for the sake of his likeness to God ?

515. *Their Maker's image etc.*—Michael administers some sort of a rebuke to Adam. Man he says, forfeited God's image even when he sinned.

515-16. *Their Maker's image......forsook them*—they lost the image of God.

516-17 *When themselves .....appetite*—when they forgot themselves so far as to make themselves the slaves of passion.

516. *Vilified*—abused, degraded

517-18. *And took his image etc.*—assumed the form of the brute whose servants they became.

518. *Brutish vice*—a sin proper to brutes and not to men ; viz greed.

519. *Inductive......Eve*—this brutish intemperance being the main cause of Eve's fall.

520. *Abject*—base, low.

521. *Disfiguring......their own*—It is not God's image which has been disfigured but their own.

522. *If his likeness*—if it is indeed the divine likeness which has been disfigured. *By themselves......defaced*—perverted by their folly.

523-24. *While they pervert......sickness*—when they abused the functions of nature and carried them to loathsome excess. *Worthily*—It is but right and fitting that this image should be disfigured.

524-25. *Since they......themselves*—since they showed but scanty regard for God's image in violating His laws.

520-25. *Therefore .....themselves*—N.B Their punishment has been thus gross and abject because of their brutish intemperance ; and by this punishment it is their own image which has been dis-

figured and not God's likeness. If it is indeed God's likeness that has been disfigured, then it must be said that it has been defaced by themselves—defaced by them when they perverted the healthful rule of nature by their loathsome excess; and it must also be said that this defacement has been but just for they have shown but little regard for God's likeness.

526. *I yield it just*—I grant your contention to be true.

527-28. *Besides these painful passages*—except through these loathsome diseases.

529. *Connatural dust*—that dust which is native to us; the dust from which we sprang.

531. *The rule......too much*—i. e., the rule of strict temperance: abstemiousness in the matter of food and drink.

531-32. *By temperance......drink'st*—if you are guided by temperance in all that you eat and drink.

532-33. *Seeking......delight*—if you seek to derive from food only sustenance for the body and not gross, gluttonous pleasures.

534. *Over......return*—pass over your head.

535-36. *Ripe fruit*—which is ready to fall. *Drop*—i. e. fall of thyself.

536-37. *Be with ease...death nature*—Death will come easily and smoothly at the proper season; you will not be wrenched away from the earth by any violent death.

538. *But then thou must outlive*—But though by observing rule of temperance you may live till a green old age, yet old age also has its counterbalancing miseries. And these miseries, as for instance, the deadening of the power of the sense, loss of beauty and grace—Michael now proceeds to enumerate. *But then*—i. e. in case you grow old.

539. *Which will change*—referring to youth, strength and beauty generally.

541. *Obtuse*—callous, insensible. *Forego*—abandon.

545-46. *To what thou hast*—i. e. compared to what you now have. *For the air of youth*—instead of that air of youthfulness which you now possess. *A melancholy damp*—a feeling of dull depression. *To weigh...down*—which will crush your spirit. *Last*—at last; finally. *The balm of life*—the very spirit and

essence of life. ( A spirit of dull depression will crush your spirits and at last will consume life itsef.)

547. *Henceforth*—i. e. being thus taught by you.

547 49. *I fly not death*—I shall not seek to escape death. *Bent rather*—being intent on the thought of how etc. *This cumbrous charge*—this unwelcome burden of life. *Fairest and easiest*—with least pain to myself. *How I may...charge*—how I may 'shuffle off this mortal coil,' get rid of this body. *Till my... rendering up*—till the day when I shall be required to yield up this life. *Attend*—wait for.

550. *Till my appointed day*—i. e., till the day fixed for my death. Connect with *rendering up*.

552. *My dissolution*—my death.

553. *Nor love thy life nor hate*—noble lines and as famous as they are beautiful. *Thy mother's lap*—the bosom of the earth. *Fall......lap*—die easily and naturally.

*Death mature*—death which comes at the season.

553-54. *Nor love Heaven*—N. B. The only proper attitude in which you can stand towards life is neither one of love nor of hate, but of absolute devotion to duty, Regard life in the light of a trust and try faithfully to discharge the duties of that trust. *What thou livest live well*—live thy life well so long as you are on this earth.

554. *How long......heavem*—leaving to God as to whether your life is to be short or long.

## IV. C.

## 11. 556-637.

Man is represented as pursing the arts, industries and avocations of peace. He has not yet passed the nomadic state and still dwells in tents; but he has already begun to tend sheep and cattle and has learnt the mysteries of metallurgy and other handicrafts. With the arts of peace he has learnt also the vices of peace, and he is snared by the beauty of woman and grows weak and effiminate.

[It is possible to put a narrower interpretation upon the scene and to regard it only as a pictorial representation of the Biblical account concerning the descendants of Cain and those of Seth, the third son of Adam. The descendants of Cain, the Bible tells us, were skilled craftsmen, mechanise and musicians;

but they were callous and impure while the children of Seth were pious and holy. But these latter were tempted by the beauty of Cain's daughters and thus fell into sin. ]

557. *Tents of various hue*—many-coloured tents where dwelt the descendants of Cain.

557-58. *By some......grazing*—indicating that the inmates pastured sheep and cattle. (In the Bible we are told that Lamech, 6th descendant from Cain, married Ada and Zillah; and Ada had two sons, Jubal and Jabal. Of these Jabaal was the ancestor of such as dwelt in tent and of such as had cattle )

558. *Others whence the sound etc,*—Evidently these were the tents inhabited by Jubal and his descendants; for we are told that Jubal was the father of all such as handled the harp and organ.

560-61. *Who moved......was seen*—The man who was playing upon the harp or organ could actually be seen from outside the tents.

561. *Violant touch*—quick, flying fingers—fingers which seemed to fly over the chords of the instruments.

562. *Instinct* namely, with the spirit of melody, as it were *Through all proportions*—through all gradations of sound, throhgh sounds of different pitch and timbre.

564. *Fled......traverse*—pursued the music through all its zigzag and wandering courses, tracing the notes through all their apparently conflicting mazes. *Resonant fugue*—a sonorous, sweet-sounding piece of music. ( Fugue is a kind of musical composition in which the most delightful effects are obtained by harmonizing or blending together apparently conflicting notes. In this kind of composition, it is as if a note takes up and contradicts the story of another while the conflict between the two is reconciled by a third.)

564 *In other part stood one*—Perhaps this was Pubal Cain, another son of Iabal. We are told that he was an instructor of every artificer in brass and iron.

564-65. *At the forge labouring*—toiling at the furnace.

565. *Massy clods*—heavy lumps or bars.

566-70. *Whether found......underground*—**N. B.** This passage bas been grievously misunderstood by some commentators. Milton simply says that these pieces might have been

found either at the mouth of some cave or in some river-bed, washed thither by the force of the stream. Then comes the question—how could they be found at the mouth of a cave? And the poet's answer is this: perhaps some primæval forest-fire, after consuming the woods, had reached down to the centre of the earth and melted the metals there; and afterwards the molten mass surged up to the mouth of a cave.

566. *Casual fire*—some sudden forest-fire. *Down to the vein of earth*—reaching down to the interior of the earth after having consumed the woods above.

568-69. *Thence gliding......mouth*—The metals of the interior of the earth were melted by the fierce heat of the fire and the whole molten liquid mass had surged up to the mouth of some cave.

569-70. *Or whether......underground*—Just as the pieces of iron and brass might have been found at the mouth of the cave, so they might have been found at the bottom of some river-bed washed thither by the force of some stream.

570. *Liquid ore*—molten metal. *Drained*—poured.

572. *His own tools*—mechanical instruments.

573. *Fusil*—i. e., moulded. *Graven*—carved. (With the molten material, he first made his own implements; and then, with the help of these implements, he worked at the manufacture of other things whether moulded or carved.)

573 *After these*—i. e., after these descedants of Cain.

574. *On the higher side*—perhaps on the west side of Eden, though it will be equally possible to explain the passage as meaning nearer to Eden. (Adam and Eve, we shall afterwards see, were banished to the east of Eden. Perhaps their descendants separated afterwards; and while the descendants of Cain continued in the eastern side, the descendants of Seth came round to the west of the mountain.)

573-75. N.B. These lines seem to be based upon a verse of the Bible which runs thus:—"The sons of God saw the daughters of man that they were fair, and they took them wives of all which they chose." (*Genesis*, vi-2.) The obvious sense of this passage is that the sons of God intermarried with the daughters of man. But according to the traditional Jewish interpretation, 'sons of

God' are to be taken as meaning descendants of Seth, while the daughters of man would be regarded as the descendants of Cain. It will be noticed that Milton has followed this traditional interpretation here and has explained the Biblical text as meaning that the sons of Seth married the daughters of Cain. *Their seat*—their habitation.

576. *By their guise*—from their manner and appearance.

577-79. *Just men*—upright, pure.

578-79. *To know his works......not hid*—to acquaint themselves with the works of God Milton is referring in the supposed knowledge of astronomy which was possessed by the descendants of Seth.

579-80. *Nor those things......peace to men*—It was also their care to study and do things which might preserve peace and amity among men. *From the tents*—viz. the tents of the sons of Cain.

582. *A bevy of fair women*—i. e., the descendants of Cain.

583. *Wanton dress*—lascivious garment.

584. *Soft armorous ditties*—tender songs of love. *In dance came*—came forward dancing to meet the men.

585. *Though grave*—pious and sober.

585-86. *Let their eyes......rein*—allowed their eyes to rest upon the beauty of these women. *Rove......rein*—wander without control.

586-87. *Till......caught*—being caught in the meshes of love; being ensnared by the beauty of these women.

587. *Each......chose*—each chose the one whom he liked best.

588. *Of love they treat*—instead of singing of God as they had hitherto done.

588-89. *Till......appeared*—till it was evening.

589. *Love's harbinger*—who ushers in love, who introduces the season of love as it were. *All in heat*—hot with the passion of love.

590. *They light......torch*—they hasten to marry these women.

591. *Hymen*—regarded as god of marriage by the Greeks. *Then......invoked*—then first called to preside over marriage.

593. *Such happy interview*—such apparently happy meeting between the sons and daughters of men. *And fair event*—and the fair result which followed, viz. marriage between them. *Event...not lost*—an event which seemed to justify their youth and love; an event which seemed to prove that their youth had not been in vain.

595. *Charming symphonies*—melodious songs. *Attached*—affected.

596-97. *Soon inclined...bent of nature*—naturally disposed to mirth and gaiety.

598. *True opener...eye*—you who have enabled me to see things truly, you who have given right power of vision. *Prime angel blest*—first and most beneficent of angels.

599 *Much better......this vision*—This happy sight of lovers seems to be better than the scene of death which I formerly witnessed.

599-600. *More hope...portends*—seems to promise that there are better days in store for men.

599. *Pain much worse*—pain (bodily suffering) which is worse than death.

602. *Here nature......ends*—All the functions of nature seem to be fulfilled in this sight.

*To whom thus Michael*—It must be confessed that Michael is too prompt and pedantic in his corrections.

*By pleasure*—i. e., by the standard of pleasure. *Though to nature seeming meet*—though it seems most natural to judge by the standard of pleasure.

603-4. *Created......conformity divine*—created as you are to serve a noble purpose. *Studious etc.*—they appear anxious. *Conformity divine*—meant as you are to conform to the image of God.

607. *Thou sawest so pleasant*—which appeared so pleasant in your sight.

607-8. *The tents of wickedness*—given up to the practice of wickedness.

610. *Arts......life*—which give grace and refinement to life.

611-12. *Unmindful......taught them*—They are heedless of God though even in their handiwork they have been inspired by his spirit. *Inventors rare*—unequalled in the power of invention.

612. *But they...none*—but they were not grateful to God for the accomplishments which they had inherited from him.

613. *They.........beget*—they will bring forth a race of fair children.

614-27. N.B. These fourteen lines form a most uncouth and cumbrous sentence; but the sense may be easily indicated :—The women who appear so blithe, smooth and gay are however empty of real good : they are fit only to fill and satiate the appetite of men. But bad and worthless as they are, the sons of Seth—that sober people whom also you recently saw—will go unto these fair atheists; and from this unholy union there will come all future woe.

614. *That fair female troop*—that bevy of fair women mentioned in I. 582.

614-15. *That seemed of goddesses*—who seemed born of goddesses, or rather who seemed to be goddesses in body and likeness.

615. *Blithe*—merry. *Smooth*=easy, plausible. *Empty of*—destitute of.

616. *Wherein consists etc.*—that good which constitutes the true glory and honour of women.

618. *Bred...completed*—trained and fashioned.

618-19. *To the taste...appetence*—to satisfy the lustful appetite of men.

620. *Troll the tongue*—sing loose and vulgar songs. *To roll the eye*—to play with the eye as coquettes do.

621. *To these*—unto these fair women. (Connect the word with 'shall yield up' in I. 623.)

621-22. *Whose lives...God*—who deserve to be called sons of God for their pious lives.

623. *Shall...virtue*—will abandon all their virtue at the feet of these women.

624-25. *To the trains...atheists*—being deceived by the beauty and snares of these beautiful but godless women. *Trains*—snares.

625. *Swim in joy*—They seem now to be swimming in a sea of delight.

626. *Ere long...at large*—but soon their swimming will turn to

disaster. They will continue to swim—swim in a hapless sea of difficulty. *For which*—viz. for this laughter.

626-27. *For which...must weep*—and the world will have to pay a heavy price for this present pleasure of theirs.

628. *To whom thus Adam etc.*—**N. B.** Adam is naturally crest-fallen at this unexpected rebuke; but he bears up bravely, we must say, and changes his song at once to the tune of the Archangel. *Of short joy bereft*—being deprived of the fickle joy which he felt a little while ago.

629-30. *Who to live...fair*—who gave such fair promise of leading a virtuous life. *Entered so fair*—gave such fair promise; made such a fair beginning. *Paths indirect*—crooked courses of vice.

631. *Faint*—lag behind. *Midway*—halfway in the path of their virtue. *The tenor of man's woe*—the character of man's suffering. *Holds on the same*—continues to be the same. *From...to begin*—its origin being traceable to woman.

634. *From man's effeminate slackness etc*—Evidently the Archangel will not give credit to Adam for a single good idea.—He is always ready with his corrections.

635. *Better hold his place etc*—assert and maintain his superiority. *By wisdom*—by virtue of his wisdom and of the superior gifts which God has given him. *Another Scene*—a sight of different character.

IV D.

## II. 638-711.

In the last scene we had a representation of the arts and occupation of peace; and here we have the representation of some aspects of war. We find armies drawn up in order of battle: then the joining of the battle itself and the slaughter and the bloodshed which ensue. We find also cities beseiged by invading armies, assemblies being held in the cities and then the assembly itself broken up by a scene of violence—a sober counsellor of moderation being hissed and mauled by the furious mob.

Michael hints that the middle-aged speaker who is murdered in the midst of the assembly is the virtuous Enoch who was 7th in descent from Adam.

639. *Towns and rural works between*—towns separated by fields and meadows and rural scenes.

641. *Concourse in arms*—a large gathering of troops.

642. *Mighty bone*—huge stature. *Bold emprise*—i. e. bold adventure.

643. *Curb the foaming steed*—check their furious horses.
644. *Single...ranged*—either standing singly or drawn in order of battle.

645. *Nor idly mustering stood*—Nor was their array for the purpose of show merely ; it was actually for purposes of battle.

N. B. In the followtng lines, Milton glances at three episodes in military operations. Thus, first he describes a foraging expedition ; then, seige operations couducted by an army and the defence of the beleaguered city ; and lastly, the proceedings of an assembly called together in haste by those who have been beseiged.

646. *A bond select*—a chosen band of soldiers. *From forage*—from plundering expedition.

650. *Their body*—those beeves and oxen having been captured by them.

650-51. *Scaree...bloodly fray*—The shepherds tending flocks at first run away with their lives ; then they gather force in their support, and so come back to the rescue of their spoil ; aud this leads to a conflict.

652. *With cruel tournament*—in bloody warfare.
653. *Pastured*—grazed.

653-55. *The ensanguined field*—the field red with blood. (*Ensanguined* is an instance of proleptic adjective.) *Scattered... carcasses*—strewn with corpses of the dead soldiers.

656 *Scale*—here used as a noun and not verb ; meaning a ladder. *Encamped*—settling themselves before the city.

656-57. *By battery...assaulting*—attacking the city with artillery, ladders and mines.

658. *Stone*—thrown by means of catapults. *Sulphurous fires*—gun-powder.

659. *On such hand*—*i. e.* on all sides.
660. *In other part*—*i. e.* in another part of the besieged city. *Sceptered heralds*—heralds (messengers) bearing *sceptres* as a mark of their office.

661. *Call to council...city gates*—call the citizens to attend an assembly at the city-gates.

663-68. *Grey-headed men etc.*—wise and venerable elders. *Harangues are heard*—speeches are delivered. *But soon......* But soon the people begin wrangling among themselves. *Eminent ......deport*—distinguished by his wise demeanour. *Judgment from above*—God's judgment for sin and impiety.

669. *Exploded*—hissed at, perhaps, because he spoke on morality and justice. *Had seized etc.*—would have laid violent hands upon him.

673-71. *Had not...throng*—if God had not sent a cloud upon them and wrapped him away from their midst.

672. *Sword-law*—i. e. the law of force, the law of *might* as distinguished from the law of *right.*

671-73. *So violence...was found*—So the whole land was a scene of unrighteous violence.

674. *Was all in tears*—at the sight of this sad and fearful spectacle

675. *What are these*—referring to the unholy, violent and unrighteous men.

676. *Death's minister etc.*—servants of death, viz, from their cruelty. *Inhumanly*--cruelly.

677-79. *And multiply...his brother*—repeat the sin of Cain.

679. *For of whom such massacre etc*—Cain, of course, slew his brother ; but these men also are killing their own brethren and their guilt was no less serious than that of cain.

681. *That just man*—viz. the man of middle age referred to in I. 675.

682. *Had not...been lost*—who would have died on account of his righteousness if God had not saved him.

684. *Those ill-mated marriages*—those unsuitable marriages, namely between the sons of God and daughters of men.

685. *Where good...matched*—where good people were married to evil people—the good being the descendants of Seth while the bad were the descendants of Cain.

685-87. *Who of themselves...body or mind.*—A parenthesis. Good and bad, says the poet, do not mix naturally ; and if they are mated and mixed by imprudence—the result is monstrous—an unnatural growth.

685-86 *Who...to join*—those who do not join of their own accord.

686-87. *And...mind*—But if they are mixed and mated against their natural inclination, the result is the birth of frightful monsters.

687. *Prodigious births*—monstrous offspring, monstrous either in body or in mind ; either giants in stature or devils in spirit.

688 *These giants*—viz. the offspring of these said marriages.

689. *In those days*—viz. in those early days of the earth ; after the sons of God had married the daughters of men. *Might ...admired*—only strength of the body would be praised.

690. *Valour and heroic virtue etc*—only physical strength would be called by the name of valour etc. *To overcome in battle*—to be victorious in war. *Spoils*—booty. *The highest... glory*—the acme of human greatness. *For glory done*—and even this will be done from a spirit of vainglorious triumph.

697. *Rightlier*—more properly. *Plagues of man*—scourges of mankind as Atilla, the Hun, came afterwards to be called. *Then*—in this way viz. by conquest and bloodshed.

699. *What most merits fame*—i. e. that which really deserves praise. *In silence hid*—will be buried in oblivion.

700. *But he the seventh from thee etc*—**N. B.** Here Milton seeks to identify the middle aged man referred to above with Enoch who was 7th in descent from Adam. But as we have said before, there is no warrant in the Bible for this identification. In the *Book of Genesis*, it is said : "And Enoch was 365 years and Enoch walked with God and he was not ; for God took him."

But Milton may have taken his hint from a passage in the *Epistle of Jude* where we are told that Enoch reproached people for their ungodly deeds and threatened them with judgment. *The seventh from thee*—Enoch would be considered the 7th, including Adam. He was 365 years old at the time of his disappearance ; so, considering the general length of Patriarchal lives, he would be only middle-aged at the time of his disappearance.

701. *In a world perverse*—in a wicked and sinful world.

703. *Daring...just*—in venturing to be just among so many unjust people.

704. *Odious truth*—unpleasant truth. truth which would be

unwelcome to his neighbours. *That God would come etc*—this being the unpleasant truth which they are told, viz that God would come and judge the unrighteous with his saints. *Rapt in a balmy cloud*—enveloped in a balmy (fragrant) cloud and rapt (snatched away) towards himself.

708. *High in salvation etc.*—high in the enjoyment of salvation and walking in the realm of bliss.

709. *Exempt from death*—immune from the punishment of death.

711. *Which now ..behold*—Turn thine eyes now and behold the punishment which awaits the wicked.

IV E.

## II. 720-901.

In the fifth and last scene we have an account of Noah's flood. The iniquities of men have become intolerable in the eyes of God ; and so he sends the flood to purge and purify the world and make an end of the generations of the impious. But from the universal wreck he saves two, Noah and his wife, and two each of all living creatures in order to people the world therewith. Thus, the first chapter in the history of the world is brought to a close; and with this, the first part of Michael's vision comes to an end.

713. *The brazen throat af war etc*—"The trumpet spake not to the armed throng" as Milton has put it in his *Ode on the Nativity of Christ. Brazen throat of war*—trumpets with long, sinuous and curved bodies.

714. *Jollity and game*—used loosely in the sense of licentious mirth and sport.

715. *Luxury and riot*—wantonness and feasting.

716. *As befell*—as might chance. (Milton means to imply that either course was welcome to these people, so low had they fallen in point of morality. Licentions gratification was their only aim ; and they would get it by every means possible—whether it was by marriage or prostitution or worse still, by rape and adultery.)

717-11. *Where...allured them*—whenever they might be tempted by the surpassing beauty of woman.

717. *Passing fair*—surpassingly beautiful.

718. *From cups to civil broil*—drunkenness led on to quarrel and war.

719. *Reverend sire*—referring to Noah who was the great-grandson of Enoch.

720. *Of their doing...declared*—professed his disapprobation of all their deeds.

721. *Testified...ways*—bore his testimony against their evil courses; rebuked them for their sins.

N. B. The Bible here says that Noah testified against the ways of his contemporaries. It is simply said (as it is said of Enoch also) that he walked with god—this being an emphatic testimony in favour of his personal righteousness.

722. *Frequented the assemblies*—was present at their councils.

723-24 *And to them...repentance*—preached to them the necessity of repentance and of conversion to righteousness.

724-25. *As to souls...imminent*—He preached to them as earnestly as if they were condemned persons lying in jail under imminent danger of punishment In other words, he preached to to them as to people who were soon likely to die.

726. *Which when he saw*—when he perceived that men were unrepentant and would not listen to him.

726-27. *He ceased contending*—ceased to struggle against their obstinacy.

728. *Hewing timber tall*—cutting down lofty trees. (The Ark, we are told, was made of Gopher wood.)

729. *A vessel of huge bulk*—The Ark which Noah built was 100 cubits in length, 30 cubits in breadth and 30 cubits in height and was built in three stories with a door in the side and a window at the top.

731. *Smeared round with pitch*—plastered with resin, to make it water-tight. "Thou shalt pitch it within and without with pitch": so God said to Noah in the Bible.

732. *Of provisions etc*—gathered a large store of food.

735. *Came seven and pairs*—seven pairs of each kind of clean animal and a pair of each of the unclean animals. There is some confusion on the question of number in the Biblical account. (See *Genesis*, VII. 2, 8 & 9.) *As taught...order*—according to the order in which they had been instructed to enter.

736. *His three sons*—viz. Shem, Ham and Japeth.

737. *With their four wives*—namely the four wives of Noah and his three sons.

738-40. *The south wind rose...heaven*—The south wind rose and massed all the clouds together as it were. The south wind is here pictured as some huge and loathsome bird with far-spreading wings.

738-39. *With black wings...hovering*—flying over the earth like some gigantic bird with wide-stretched black wings.

740-42. *The hills...up a man*—As fast as the clouds poured out rain, the hills, in order to fill up the deficiency as it were, sent them fresh supplies of vapour and exhalation. (In other words, as fast as the clouds emptied out the rain, they drew in fresh supplies from the streams of the surrounding hills.) *To their supply*—to supply the clouds.

741. *Exhalation dusk and moist*—dark and damp exhalation. (These would evidently refer to aqueous vapour and moisture)

742. *Sent up amain*—i. e., sent up quickly.

742-43. *The thickened sky*—the sky with its dark, thick pall of clouds. *Like a ceiling etc*—remained hung across the sky like a ceiling as it were. *Down rushed the rain*—poured down as from a fountain. This would be a very accurate description of the sudden and impetuous burst of rain in some tropical country. *Impetuous*—with headlong and irresistible fall. *Till......seen*—till the earth was quite covered with the deluge.

745-46. *Uplifted*—borne up by the rising mass of waters. (The Bible says :—"The water increased greately upon the earth ; and the Ark *went upon the face of waters*." Also, "the water increased and *bore up the Ark* and it was *lifted* up above the earth."

746. *With beaked prow*—with a sharp, pointed prow.

747. *Rode tilting over the waves*—proudly careered over the waves ; rode triumphantly over the waves as if rushing to join in some fray.

748-49. *Them...rolled*—overwhelmed them (i. e. all other dwellings) deep under water.

749. *Sea covered sea*—The water rose immensely so that the original level of the sea was covered as it were.

751-52. *Whelped...stabled*—made their homes and brought forth their young.

752. *Stabled*—built their homes ; put up as in stables.

753. *In one small bottom*—i. e. in one tiny vessel.

758. *Another flood*—i. e. a flood of sorrow and tears. *And sunk...sons*—As your sons were sunk in water, so you yourself must have been overwhelmed by your grief and tears. *Till gently reared etc.* Adam, we are to suppose, fell postrate at the sight of these bitter scenes; but he was now gently raised by the archangel.

761. *All in......at once*—if they were all to die together in his sight.

762. *And scarce to the angel etc.*—You could scarce find voice with which to utter these words of lamentation.

764. *So*—if I had lived in ignorance of the future

764-65. *Had borne......only*—In that case, I would have had to bear my own individual share of grief only.

765-66. *Each day's......bear*—that individual share itself being enough for man to bear. "Sufficient unto the day is the evil thereof."

766-69. *Gaining birth abortive*—will have to be connected with *those* in l. 766.—'My sorrow gains birth abortive because of my foreknowledge.'

766. *Those now*—namely those sorrows and miseries.

766-67. *That were dispensed... ..ages*—which would fall upon mankind successively during a long series of years; which, so far as mankind was concerned, would be spread over a long series of years.

767-68. *On me......at once*—fall on my shoulders, all in one moment.

768-69. *By my foreknowledge*—coming prematurely to me because of the foreknowledge that the angel has granted. *Abortive*—coming before its time.

769-70. *To torment me......must be*—to vex me with the thought that they *must* happen. *Ere their being*—before they come into existence.

770. *Let no man seek henceforth etc.*—because such foreknowledge will bring only misery and pain.

772-76. *What shall befall*—what is bound to happen. *Evil... ...grievous to bear*—Adam is debating within himself and answers a possible objection. *Evil.........sure*—connect with 'what shall befall.' 'Man's fate', Adam reasons, 'is sure to be evil.' *Which......prevent*—and this evil he will be unable to

prevent by any foreknowledge on his part. *In apprehension*—by anticipation. *In substance*—from actual suffering. *And he......to bear*—**Expl.** He will not have to bear the evil, he will only aticipate ; and yet the anticipation will be as grievous as the suffering of actual misery.

776. *That care*—care for future generations of men. *That care now passed*—because man himself has ceased to be. (Adam means to imply that his care for mankind would after all, extend only to the time of the flood ; and this was one consolation.)

777. *Man is not*—Man has been destroyed ; consequently there would be no more need for knowing aything about his future. *Those few escaped*—namely Noah and his companions.

778-79. *Famine......desert*—they will be killed by starvation as they wander over the bottomless waves of the sea.

779. *That watery desert*—the vast and homeless field of the sea.

779-82. *Violence*—violence of warface. (See ll. 640-660.) *Was ceased*—had ceased. *With......days*—with a long and happy life.

783-84. *Now I see......waste*—So far as the general fate of mankind is concerned, peace is as bad as war; if war destroys man physically, peace degrades him morally. *Peace......waste*—Peace is as effective for corruption as war is for destruction. *Those whom......void*—The archangel means to say that the whole vision refers to the same one set of people—"The people whom you saw distinguishing themselves in acts of war (ll. 638-711)—it was the very same people whom you last saw (ll. 712-718) rolling in pomp luxury.—Power made them luxurious ; luxury begot sin ; and sin brought suffering in its train." *Last*—in your last vision (ll. 718-725) *Are they first seen etc.*—are the very same whom you saw in your first vision etc. *In acts......eminent*—as distinguishing themselves by feats of strength and valour. *Of true......void*—empty of real worth.

785. *Unfold*—explain the mystery to me.

789. *First seen in acts of prowess*—The reference is to the vision described in ll. 638—711.

792. *Subduing nations*—"having subdued nations.' *Rich prey*—considerable booty.

794-96. *Change their course*—alter their manner of life. *Shall change......sloth*—will exchange a life of war for a life of

indolence and pleasure. *Surfeit*—gluttony; intemperate excess. *Raise out......peace*—breed acts of enmity even in times of peace. *Till wantonness......peace*—till, from very insolence of heart, they will begin quarrelling among themselves even in times of peace.

796. *Raise out......peace*—will breed quarrels among themselves even in times of peace.

797-98. *Conquered also......loose*—The conquerors will grow luxurious; but an equally evil fate will befall the conquered also. With the loss of their freedom they will lose all their virtue. *With......lost*—with loss of freedom.

799-801. *Fear of God ..invaders*—They will lose also their fear of God—that fear of God which they formerly affected to feel but which was of no assistance to them in times of battle and which consequently they would cast aside and reject entirely. *Feigned piety*—affected, hypocritical piety.

802. *Cooled in zeal*—defeat having damped their hypocritical piety. *Thenceforth......secure*—their one anxiety will be how to secure their personal safety.

803-04. *On what......enjoy*—to live on the little remnants of comfort which their conquerors might leave them out of contempt.

804. *Shall bear*—shall produce.

805. *More than enough*—more wealth than would be at all necessary for mankind. *That temperance may be tried*—to serve as a test for man's sobriety and temperance.

806. *All...degenerate*—the whole race will be corrupted.

808. *One man except*—excepting only Noah. *The only son of light*—the only righteous man.

809. *Against example good*—continuing good in spite of the prevailing vice about him; good in spite of the evil examples which he saw about him.

810-11. *Against allurement..offended*—proof against temptation, proof against the evil custom of the time, proof also against the whole host of offended comtemporaries.

811-13. *Fearless...violence*—heedless of the evil treatment that he might receive. *He...admonish*—would continue to reprove them for their evil ways.

813. *Before them set etc.*—show them the excellence of the path of virtue.

814. *How much more safe*—namely, safe as against the punishment of God.

815-16 *Denouncing......impenitence*—He would threaten them with punishment—punishment which God would send down upon them on account of their sin.

816-17. *Of them derided*—despised by men. *Of God observed*—honoured by God.

819. *As thou beholdest*—as you last saw in vision.
821. *A world...wrack*—a world doomed to suffer utter ruin.

822-23. *With them...for life*—with such men and beasts as had been chosen to live.

824. *Sheltered round*—i. e. housed within the sheltering ark.

824-25. *The cataracts...shall pour etc.*—In the Bible, the word used is "the windows of Heaven"; but the Hebrew verse might also mean "flood-gates." So Milton's expression seems to be justified. *Set open etc.*—being let loose upon earth.

827. *Broke up.*—i. e., being unsealed. *Shall heave the ocean*—shall cause the waters of the sea to rise. (*Heave* has been transitively used here.)
827-29. *To usurp......bounds*—to encroach beyond its proper domain.

829. *Then shall this Mount of Paradise etc.*—This Mount of Eden itself will be uprooted by the branching flood and will float down the great river Euphrates even to the Persian gulf; where it will be firm-fixed as an island and will be haunted by seals, sea-fishes and whales. *By might etc.*—by the impact of waves. *Be moved*—i. e. will be dislodged.

831. *Pushed by the horned flood*—unmoored from its present position by the horned flood, by the branching courses of the torrents.
832. *With all his verdure etc.*—stripped of all its greenness.
833. *The great river*—namely the Euphrates (The Euphartes is mentioned as early as *Genesis*, ii. where four rivers are mentioned, namely Pyson, Gihon, Hiddekel and Euphrates.) *The opening Gulf*—i. e. the gulf of Persia.

834. *And there take root*—will be firm-fixed there as an island. *Salt and bare*—washed by the salt seas and bare of all vegetation and thus presenting a great contrast to it present luxuriance and beauty.

835. *Ores*—whales, or huge sea-fishes of that kind. *Sea mews' clang*—clamour of sea birds. ( Mark the daring substitution of abstract for concrete, of "the sea-mew's clang" for 'clanging sea-mews'.)

836. *To teach thee etc.*—And this change will be effected in order to teach you that there is no virtue in one particular place more than another.

836-37. *Attributes......sanctity*—does not invest with holiness one particular place more than another. ( Virtue resides, the poet means to imply, not in *places* but in *men.*) *What......ensue*—What more will happen.

840. *Hull on the flood*—i. e. like a naked and empty hull on the face of the waters.

841. *Which now abated*—which had subsided by this time. The Bible says that the waters subsided after 150 days. *Were fled*—had been dispersed.

842. *Driven by a keen north wind*—just as a south wind had driven them together.

843. *Wrinkled the face of deluge*—caused the waters to shrink up and recede from the face of the earth. *As decayed*—as if it had decayed and grown old. ( The deluge is here spoken of almost as if it were a person and therefore that its face was wrinkled ). *His wide......glass*—the smooth surface of the water

845. *Gazed hot*—burnt with fierce lustre. *Of the fresh wave etc.*—began to drink up the water, as it were, and thus make it recede further. *As after thirst*—like a thirsty man. *Which*—viz. this drinking up of the water by the sun. *Their flowing*—i. e. the flowing tide of the water. *Which made......ebb*—And this sucking action of the Sun made the waves recede still further and caused them to shrink from the size of a lake to that of a petty stream.

846-47. *Which made their flowing......ebb*—The waters, which had hitherto stood still and unmoved as in a lake, began now to ebb away quickly from the shore.

847. *Tripping ebb*—so called because at the time of the ebb the waters trip away *i. e.* move quickly away from the land.

847-48. *That stole......deep*—The waters seemed to be creeping back to their original home within the confines of the deep. *Who now*—We should now say 'which'.

848-49. *Had stopped his sluices*—had jammed up its flood-gates.

850. *Seems on ground*—seems to have struck aground.

851. *On the top of some high mountain*—on the top of mount Arrarat, we are told. *As rocks appear*—as they emerge from the flood.

853-54. *With clamour thence......furious tide*—The mountain-torrents, swollen by means of the deluge, came roaring down the sides of the rocks.

855. *A raven flies*—This was the first messenger sent out by Noah to ascertain whether the waters had dried up or not. But the raven, we are told, never returned.

856. *Surer messenger*—so called because the dove returned while the raven did not. *Surer*—safer, more trustworthy. But we are told that the dove returned, not because it was more trustworthy but because it found no rest for its feet.

858. *Whereon......light*—whereon it might descend and rest.

860. *An olive-leaf......pacific sign*—The olive has always been associated with the idea of peace; and so Milton fancifully supposes that the dove's bringing back a leaf of olive was a sign of peace, *i. e.* peace between God and man. Of course, the bringing back of an olive-leaf was a sign that the waters had receded.

862. *The ancient sire descends*—At the time of the flood, Noah was just 600 years old. So, from the modern standpoint, he would fully deserve to be called an 'ancient' sire. But we must remember that he lived for 330 years even after the flood; therefore, according to the standard of those days, he would seem to have been middle-aged at that time.

865. *A dewy cloud*—a soft, tender peace of cloud as it were.

866. *Three listed colours*—red, yellow and blue. *Listed*—striped, streaked. (Verity).

867. *Betokening peace from God*—as a sign of God's wrath having been appeased. *Covenant new*—a new agreement with man as it were. After the flood, God addressed Noah and said: "I will not again curse the ground for man's sake, neither will I again smite any more everything living." This was God's new covenant with man and in token thereof he set his bow in the clouds.

871. *As present*—as if they were occurring at this very moment. *I revive*—I pluck up heart again.

872. *Assured that Man shall live*—being convinced that man will not be wholly destroyed by the flood.

875-78 *Wicked sons*—because they were all his descendants. *One man*—i. e. Noah. *Vouchsafes*—condescends. *To raise*—to create a new world. *From him*—out of his seed.

879. *Those coloured streaks*—referring to the stripes of the rainbow.

880. *Distended......appeased*—spread out like god's fair countenance. *God appeased*—of a god who is no longer angry.

881-83. *Or serve they......shower the Earth*—Adam puts two alternative suppositions in the form of two alternative questions. 'This rainbow, does it represent the expanded brow of God ? or is it set like some flowery skirt meant to bind up the tresses of the clouds and prevent them from sending forth overwhelming masses of rain again' ?

881. *A flowery verge*—the embroidered hem of some garment. (Just as the hem of a garment serves to bind up the different threads which make up the garment, so, is this rainbow meant to lock up and bind the loose ends of the clouds and thus prevent them from sending forth rain again ? )

882. *To bind the fluid skirts*—to bind up and fasten together the edges of the clouds—those edges from which water might otherwise escape.

883. *Lest it again dissolve etc.*—to prevent the clouds from again breaking up into rain.

884. *Dexterously thou aimest*—your guesses are most ingenious.

885. *Remit his ire*—relax his wrath.

886. *Though...repenting*—though only lately he was almost repenting of having ever created man. (The Bible says :—"God saw that the wickedness of man was great in the earth and it repented the Lord that He had made men and the earth and it grieved Him at His heart.") *All flesh*—all living creatures.

889. *Corrupting each their way*—growing sinful, each after its separate fashion. *Those removed*—those sinful creatures being killed.

890. *One just man*—namely, Noah.

891. *Not to blot out mankind*—connect with 'relent' 'Relents and *goes so far as* not to destroy mankind altogether.'

892. *Makes a covenant*—enters into a new agreement with man.

894. *Surpass his bounds*—overwhelm its boundaries.

896-97. *Will therein......bow*—Whenever there is any cloud, he will set his rainbow there so that men may see it and remember his promise to man.

898-900. *Day and night......course*—These lines of wonderful music and harmony are almost a literal transcript from the Bible. The Bible says :—"while earth remaineth seed time and harvest and cold and heat and summer and winter and day and night shall not cease."

899. *Heat and hoary frost etc*—i.e. summer and winter ; the due succession of the seasons.

900. *Shall hold their course*—shall pursue their way for ever. *Till fire purge all things new*—i.e. till the world is destroyed and purified again, namely on the day of last judgment.

900-01. *Till fire purge......shall dwell*—till a new heaven and a new earth are created where only the righteous will dwell.

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# BOOK XII.

## I.

## II. 1—269.

After a brief pause Archangel enters upon the second branch of his narrative. Commencing the date of the flood, he brings down his story to the time of Moses. Joshua and Israel. (It will be noticed that Michael touches only upon the salient land marks of Jewish history and does not go into detail.)

1-2. *As one......paused*—Just as a man in the course of his journey pauses for the purpose of taking refreshment.

1. *Bates at noon*—i.e. pauses at noon for the purpose of rest and refreshment. *Bates*—This is the spelling which is now usually adopted so that the word is equivalent to *abates* i.e. pauses, relaxes ; but the spelling might be altered to *baits* in which case the meaning obviously would be, 'pauses for refreshment.'

2. *Though bent on speed*—though his object is to go as fast as possible. *Paused*—i. e. in the midst of his narration.

3. *Betwixt the world destroyed*—in the interval between the story of the world destroyed and the story of the world which was to begin.

4. *If Adam......interpose*—if Adam wanted to offer any remak of his own.

5. *With transition sweet*—passing gently and easily on to another division of the subject.

7. *As from a second stock*—from a new source as it were. (The first race of mankind began from Adam ; this second race began, as it were, from Noah.)

8. *Much...see*—A good deal of the story of man still remains unrevealed before you.

9. *Thy mortal sight*—thy weak, feeble human vision. *To fail*—to grow weary.

10. *Must needs*—must necessarily. *Impair and weary*—weaken and tire out the feeble senses of man.

11. *Henceforth...relate*—Hitherto I have *shown* you visions ; but henceforth I shall only *narrate* the story of these visions to you.

12. *Give due audience*—listen to me heedfully.

13—37. **N. B.** These 24 lines form one long and continuous sentence. The **construction** may be thus indicated :—This second race of men, so long as the fear of God's punishment remained fresh in their minds, continued to be just and pious. They led their lives with regard to what was just and right ; they multiplied apace, they spent their days in unblemished joy, they dwelt for a long time in peace under patriarchal government till at last there rose a strong and violent man among them, named Nimrod, who aspired to exercise dominion over his fellow-men and who was the first to establish tyranny in this world. *To what...right*—to considerations of justice and virtue.

13. *This second source of men*—this second breed or race, viz. the race which first began from Noah.

14-15. *While the dread...minds*—while the fear of God's tremendous punishment, as illustrated by the flood, still remains fresh in their minds.

17. *Multiply apace*—will grow quickly.

18. *Reaping plenteous crop*—storing goodly harvests for themselves.

20. *Oft sacrificing bullock etc.*—In these few lines, Milton gives an account of the method of divine worship followed by these primitive people. They appeased God, he says, by sacrificing bullocks, lambs and other creatures and also by pouring large wine-offerings in honour of the deity.

22. *In joy unblamed*—in the enjoyment of pure and innocent happiness.

25. *By families and tribes*—distributed among families and tribes and not among nations and kingdoms as now. *Under paternal rules*—under a patriarchal form of Government, i. e. under a form of government in which the eldest male member of the family is the head of the family and is at the same time the ruler of the clan or the state.

24. *Till one shall rise etc.*—This was Nimrod whom Milton here describes as having been the first to establish tyranny or personal rule in the world. Notice how Milton's republicanism comes out in these lines. Tyranny, personal dominion in any form, was hateful to him ; and therefore he represents Nimrod as the type and symbol of personal sovereignty. In the Bible, Nimrod is simply described as a "mighty hunter before the Lord."

26. *With fair equality*—such equality as human beings then enjoyed. *Fraternal state*—such dignity as fell to his share as a brother among many brothers. (Nimrod, Milton means to imply, was not content with his fair share of wealth and power; he wanted to engross the share of his other brothers also—to exercise dominion over them.)

27-28. *Will arrogate......brethren*—will try to secure for himself dominion over others.

28. *Dispossess*—banish; expel.

29. *Law of Nature*—that law of nature which imposes equality among mankind.

30. *Men...game*—In the Bible, Nimrod is described as a mighty hunter; Milton here adds that Nimrod hunted men and not beasts.

31. *Hostile snare*—cunning and cruel contrivances.

33 *Thence*—namely from the fact that he hunted men and not beasts.

34. *Before the Lord*—This expression may be interpreted in two ways and Milton glances at both of them. In the first place, it has been explained as meaning 'in defiance of God'; and in the second place it has been explained as meaning 'under God,' 'deriving authority from God.' *As in despite of Heaven*—as if to indicate that he was a mighty hunter in defiance of God.

35. *From Heaven...sovereignty*—as if he claimed to derive his authority from God himself—in other words, as if he claimed to rule by right divine. (Milton is glancing obliquely at the Royalist doctrine of the Divine Right of kings; and thus by implication he makes out Nimrod as a type of the Stuart sovereigns.)

36. *And from rebellion...name*—The name Nimrod was formerly supposed to be connected with the word *marad* which means 'to rebel.' This etymology, however, is wrong.

38. *With a crew etc*—Milton seems to be making considerable additions to the scriptural account about Nimrod. Not satisfied with making out Nimrod as the first tyrant on earth, he seeks to represent him also as having been the prime mover in the insensate attempt to build the tower of Babel. The only authority for connecting Nimrod with the tower of Babel seems to be this that the tower was built on the plain of Shinar and Nimrod's sovereignty also was in the land of Shinar. Again,

the tower was built at Babel and the Bible tells us that the beginning of Nimrod's kingdom was Babel, Erech and Accad in the land of Shinar.

38-39. *Whom like ambition...tyrannize*—who was inspired with a similar kind of ambition, viz. the ambition, to become a tyrant just as Nimrod was a tyrant.

39. *Or under him to tyrannize*—or aspired to derive sovereign right from him.

40. *Marching from Eden......towards the west etc*—The Bible nowhere says that it was Nimrod and his companions who lighted upon the plain of Shinar when travelling from Eden westwards.

There we simply read :—"It came to pass that as *they* journeyed from the east they found a plain in the land of Shinar and they dwelt there."

40. *Towards the west*—In the Bible the expression is 'from the east'; but in the marginal reference it is noted that the Hebrew expression also means 'eastward, towards the east.'

40-41. *Shall find the plain*—i. e. the plain af Shinar, an extensive and fertile piece of land lying between Mesopotamia on the west and Persia on the east and watered by the Euphrates.

41. *A black bituminous gurge*—evidently something like a spring or geyser from which a black, asphaltic flood used to rush out with impetuous force.

42. *Boils out*—streams out, rushes impetuously forth. *The mouth of Hell*—The expression is not to be taken literally. Evidently Milton implies that the black bituminous gurge looked like the very entrance of Hell.

43. *Of that stuff*—i. e. using bitumen of asphalt as their mortar. *Cast to build*—planned to build.

44. *City and tower etc*—In this and the following lines Milton strictly adheres to the language of Scripture.

45. *Get themselves a name*—and thus procure a great reputation of themselves.

45-46. *Far dispersed.*—when they were scattered far and wide over the earth.

47. *Regardless*—heedless. *Regardless...Fame*—Their only

concern was to get fame; and they care not as to whether this fame should be bad or good.

48. *But God oft descends etc.*—was often in the habit of coming down and mixing with men. *To mark etc.*—to watch and observe their conduct.

52. *Obstruct Heaven towers*—reach up to and touch the walls of heaven. *In derision*—as if to mock their ambitious attempt.

53. *A various spirit*—a contentious spirit of faction and quarrelsomeness.

52-53 *Sets......spirit*—in other words produces confusion of tongues. *To rase etc*—so that they forget their own language.

55. *To sow...unknown*—to create and produce among them all sorts of different languages.

56. *A hideous gabble*—a confused and unintelligible clamour.

59. *As mocked*—as if mocked by each other. *They storm*—begin to rage. *Great laughter was in heaven*—Homer tells us of the loud laughter of the Olympians; but it seems unseemly to transfer such laughter to the silent, austere and solitary God of the Bible.

60. *The hubbub strange*—the strange and confused speech proceeding from the sons of men. *Ridiculous*—an object of contempt among themselves.

62. *Confusion named*—was called Babel. The Hebrew word 'Babel' means confusion.

63. *Fatherly displeased*—Adam was displeased with the inordinate ambition of Nimrod just as a father may be displeased with the overweening ambition of one of his sons.

64. *Execrable*—hateful, detestable.

65-66. *To himself assuming*—arrogating to himself.

N. B. The lines which follow are important as throwing light on Milton's political views. Monarchy, he means to imply, is contrary to the ordinance of God. God gave man superiority over beasts, fishes and fowls but not over his fellow-beings; and therefore, to exercise dominion over his fellow-beings, as a king exercises dominion over his subjects, is contrary to the law and order of God.

68. *Dominion absolute*—perfect command.

69. *By his donation*—by his gift, by his delegation. Adam means to say that even this dominion, viz. dominion over beasts, birds etc., does not belong to man as of right; he exercises it simply because God has given it to him.

70. *Such title*—viz. the title of being lord over men.

71. *Human...free*—man being made free from the dominion of other men.

72. *But this usurper*—namely Nimrod. *His encroachment proud*—his proud infringement of the privilege of others; his insolent transgression upon the authority of others.

73. *Stays not on Man*—does not confine his ambition simply to man.

73-74. *To God...defiance*—intends his tower as a sort of defiance to God.

74. *Wretched man! what food etc*—N. B. This passage is curious alike for the line of argument adopted as well as for the peculiar kind of scientific knowledge it displays.—'The attempt to build the tower was not only impious as bidding defiance to God; but it was foolish also. For, supposing he succeeded in building the tower, how could his army survive in the thin, rarefied air of the upper regions of the sky? Also their entrails would pine in that rarefied atmosphere and they would thus die of starvation though not from actual lack of food.

74-75 *What food...thither*—There would be no actual want of food; but being so high up in the sky they would not be able to assimilate the gross food of the earth.

77. *Will pine...gross*—will make their gross, earthly entrails pine away. (The transitive use of *pine* as here is extremely rare.)

78. *And famish...breath*—will die not from lack of food but from lack of air—the thin air of the upper regions of the sky not being suitable for human respiration.

79. *To whom thus Michael etc*—N. B. Here follows a most fanciful account of the origin of tyranny. Milton has said that tyranny is hateful in the eyes of God. It may be asked—how is it then that tyranny does actully flourish in the world? Milton's answer may be thus given:—Man does not follow the government of reason in his own life, he follows rather the dictates of his extravagant desires. In other words, by making himself

the slave of his desires, he voluntarily abandons the freedom of his inner nature ; and then God's just punishment deprives him also of the freedom of his outer nature.

80. *That son*—that descendant of yours.

80-81. *Who......brought*—who first brought trouble on mankind.

81-82. *Affecting...liberty*—aspiring to deprive men of that just degree of personal freedom which they possessed.

83. *Thy original lapse*—that first failure, that going away from the path of virtue. *True liberty*—meaning liberty of the spirit, freedom from the bondage of sensual desires.

84-85. *Which always...twinned*—that true liberty of spirit which is the accompanimetnt of reason.

85. *From her...being*—has no separate existence apart from reason.

86-90. *Reason...till then free*—When reason is disobeyed, inordinate, extravagant passion comes to rule over the human heart ; and then indeed man is reduced to real servitude.

87. *Inordinate desires etc*—violent, erring passions.

89. *Catch......reason*—usurp the government of the human heart.

89-90. *To servitude......free*—Man, who is free so long as he follows the path of reason, becomes then reduced to servitude when he first gives himself up to his inordinate desires.

90. *He*—i. e., man.

92. *In Judgment just*—just in the punishment which he inflicts upon man.

94. *Enthral*—subdue, enslave.

90-95. *Therefore......freedom*—Man parts with his inner freedom voluntarily ; he permits inordinate passions to enthral his inner nature. And therefore, by way of penalty, God deprives him of his external liberty also and makes tyrannous powers enthral his body.

95-96. *Tyranny......excuse*—Tyranny there must be in the world; but that is no excuse for any one particular tyrant.

97. *Yet sometimes etc*—N. B. Here follows a different account of the origin of tyranny. In the previous passage Milton has said that man loses his liberty from foreign aggression as penatly for his loss of inward liberty. Here he says that

sometimes, even without the aggression of foreign foes, men lose their liberty; and this happens owing to some inherent curse, some ingrained vice of nature. They fall away from the inner path of virtue and grow shameful and slothful. (Thus, in either case, it is sin which is the cause of loss of freedom.)

97-98. *Will...virtue*—will so far fall away from the path of virtue.

98. *From virtue...reason*—from that path of virtue which coincides with the path of reason. *No wrong*—no aggression on the part of foreign enemies.

99. *Justice*—i. e. the just punishment of God. *Some fatal curse*—some curse inherent in his very being.

100. *The outward liberty*—physical liberty: liberty of action as distinguished from the inner liberty of spirit.

101. *Witness the irreverent son etc*—Milton illustrates his proposition by the example of Ham, the eldest son of Noah. Ham was wanting in proper reverence for his father, and therefore God punished him by attaching the curse of slavery to his race. *The irreverent son*—this was Ham, son of Noah. (The referenence is to *Genesis*, X. 22, 25.)

102-03. *The shame done to his father*—He had seen his father lying naked in his tent from drunkenness; and instead of maintaining a reverent silence over the matter, had talked about it to others.

103. *Heard this heavy curse*—As a matter of fact, the curse was pronounced upon Canaan the son of Ham, thus to indicate that the curse rested upon all Ham's posterity. The latter-day Christians of Europe and America have put to political use the curse pronounced upon Ham's posterity; they have used it to justify Negro-slavery.

105. *This latter*—namely the world after the flood; the post-diluvian world as we may call it.

107. *Wearied...inquities*—sick of their vices.

110. *To leave...ways*—to leave them free to follow their own shameful path.

111. *One peculiar nation*—the Hebrew people who were the descendants of Abraham.

112. *Of whom to be invoked—by* whom he wanted to be worshipped.

113. *Nation...spring*—a nation which was to be descended from one just man i. e., Abraham.

114. *Him on this side Euphrates etc.*—**N. B.** From here follows a detailed account of Abraham who was destined to be the father of the new and favoured race of human beings and in whose posterity was to be born the Saviour of mankind. Milton says that, when Abraham with his family was living at Ur of Chaldæa, he received a summons from God. From Ur he came to Haran and from there to Canaan, the promised land which God covenanted to make over to him and his descendants. *This side Euphrates*—i. e. the eastern side of the Euphrates, in Mesopotamia.

115. *Bred up in idol-worship*—It is said in the Bible that Tera, father of Abraham, woshipped false gods; and from that it is natural to infer that Abraham, whatever his later belief might have been, was brought up in the worship of these false gods. *Oh that men etc*—a digression on the iniquity of idol-worship. Addressing Adam, the arch-angel says: "Can you conceive that man should grow so stupid that, almost immediately after the flood, they should worship stocks and stones, forgetful of the living God?"

117. *While yet the patriarch lived*—i. e. even druing the lifetime of Noah himself. Abraham, according to the Bible, was born 292 years after the flood and Noah lived for 350 years after the flood. Therefore, Abraham was born at least 58 years before the death of Noah, and he was born in an idolatrous household. Consequently, says Milton, idolatry must have flourished even during the lifetime of Noah.

119. *Their own work*—images made by themselves.

120. *Yet him God the most high etc.*—But though Abraham was brought up in idol-worship, yet God, in his infinite mercy, condescends to select him as the object of special dispensation.

121. *To call...house*—The poet would seem to imply that Abraham heard the summons of God even when he dwelt in his father's house at Ur: but this is contrary to what the Bible says. According to the account given in *Genesis*, Tera, the father of Abraham, left Ur on his own account and "came to Haran" and dwelt there; and it was in Haran and after the death of Tera that the Lord said to Abraham "Get thee out of thy country." ***From him***—i. e. in his family; from his children.

125. *In his seed*—in one of his descendants.

125-26. *So that...blessed*—all nations will be made happy by the acts of one of Abraham's descendants.

126. *Straight*—immediately.

128 *But thou canst not*—We must remember that these visions were recounted to Adam; they could not be *seen* by Him.

129. *He leaves his Gods, his friends etc*—All this emphasises, of course, the implicit faith displayed by Abraham—a faith to which reference is made in *Hebrews*, XI. 8. "He went out not knowing whither he went."

130. *Ur of Chaldæa*—It was formerly supposed (though wrongly) that Ur was in the north-western part of Mesopotamia; and Milton is here writing under that impression. *The ford*—i. e., the ford of the Euphrates.

131. *Haran*—a place of some importance situated in the North-west of Mesopotamia and lying directly on the trade-road between Persia and the West. *Cumbrous train*—a long retinue of all his following and worldly goods. (Evidently Abraham brought with him all his earthly possessions.)

133. *Not wandering poor*—not travelling like poor people.

133-34. *But trusting...God*—but bringing all his wealth with him and trusting for their safety to God.

136. *Sechem*—one of the most ancient cities of Canaan; situated about 35 miles north of Jerusalem and later known by the name of Neapolis.

137. *Plain of Moreh*—so called in the English Bible. But it was rather a grove of oaks in the vicinity of Sechem. *By promise he receives etc.*—as distinguished from actual possession. In other words, God here promised to give the land of Canaan to his posterity, though of course Abraham did not get actual possession of it.

139. *From Hamath northward etc*—N. B. Milton here indicates the boundaries of the promised land. It was, he says, bounded by the district of Hamath on the north, by Mount Hermon on the east, by the desert on the south and by the Levant on the west. *Hamath* was the province of Syria and frequently mentioned

in the Bible as the extreme limit of the Holy land towards the north.

141. *Hermon*—the highest peak of Mount Lebanon, 9200ft. in height. *Hermon* was rather to the north-east of the Holy-land than its eastern boundary proper.

142-43. *Each place behold in prospect*—behold each of these places in view as I point them out to you. (Evidently there is a mistake here; for we have been told that these visions were being *recounted* to Adam and not *shown* to him.)

144. *Double-founted stream*—the Jordan, so called either because it was said to have sprung from two fountains not very distant from one another or because it was formed by two tributaries meeting together.

145. *True limit eastward*—But this is not accurate of the Holy-land.

146. *Shall dwell to Senir*—i. e. shall extend their dwelling as far as Senir. (Senir was another name for Mount Hermon; but evidently Milton is referring to a long range of low hills branching off from the main mount itself.)

147. *This ponder*—Think specially on this part of the prophecy, viz. that all nations were to be blessed in the offspring of Abraham.

148. *That seed*—namely the offspring in whom all the nations were to be blessed.

149-50. *Who shall...serpents-head*—who shall defeat the serpent; who shall triumph over the serpent.

150-51. *Whereof*—namely about this future redeemer and his victory over Satan. *Plainlier*—more clearly.

152. *Whom faithful Abraham*—The reference is to the fact that the original name of Abraham was Abram without "H"; but it was afterwards changed by God to Abraham. There is some distinction between the two names. Abram simply meaning *Great Father*, while Abraham means *Father of a multitude*—obviously referring to the fact that God had promised to make his descendants as numerous as the dust of the earth. (Cf. *Genesis*, XVII-5 where God says:—"Neither shall thou be any more Abram but thy name shall be Abraham, for a *father of many nations* have I made thee.)" *Whom faithful Abraham etc.*—who was hereafter, in due time, to be called 'faithful Abraham'.

153. *A son*—this son was Isaac. *A grand-child*—This was Jacob

155. *With twelve sons increased*—having given birth to twelve sons.

156. *Departs from Canaan*—As a matter of fact, Jacob departed from Canaan in his extreme old age i. e., when he was 130 years old. *Hereafter called Egypt*—At the time when the angel was recounting these stories to Adam, these places had no names; and so the angel refers to them by names which were afterwards to be given to them.

158 59. *Disgorging...sea*—pouring its waters to the sea through seven channels.

160. *Younger son*—Joseph who had been originally sold into captivity by his wicked brothers, the other sons of Jacob.

162. *Raisėd him to be the second etc.*—Joseph had succeeded in correctly interpreting the dream of Pharaoh, and was, therefore, promoted by the king to a high and responsible office in the kingdom.

163. *He dies—he*, viz., Jacob.

164-65. *Now grown...king*—Milton thus lightly passes over a period of over 400 years during which period the Israelites continued to sojourn in Egypt. *Now grown...king*—because they had now increased enormously and therefore were suspected by a 'sequent' king.

165. *Sequent king*—a king who came afterwards. This was the wicked Pharaoh (commonly identified with Rameses II.) during whose reign the Israelites came to suffer all kind of tortures.

165-66. *Who seeks...overgrowth*—viz. by ordering that their male children were to be put to death. (At first Pharaoh ordered the midwives to kill the male children of the Jews as soon as they were born; but the midwives would not do this and Pharaoh afterwards commanded that all the sons born to the Jews were to be cast into the river.) *To claim...enthralment*—to redeem them from slavery.

172. *With glory and spoil*—The reference is to the fact that prior to their departure from Egypt, the women of the Israelites borrowed from their Egyptian neighbours 'Jewels of silver and jewels of gold and raiments.' (By the judicious advice of God, they were saved the necessity of returning these things to their owners.)

173-74. *Who denies...God*—who refused to acknowledge the God of Israel. *Or message to regard*—or to pay any attention to his command.

175. *By designs and judgments dire*—These were the ten successive plagues which fell upon Egypt and which were needed to soften the heart of Pharaoh and compel him to permit the Is-rælites to return home.

176. *To blood unshed etc.*—This was the first plague that be-fell Egypt. Then there was the plague of ***Frogs***; the plague of ***Lice***; the plague of ***Flies***; the plague of ***Murrain*** or cattle dis-ease; the plague of *leprosy*; the plague of ***thunder and hail***; the plague of ***Locusts***; the plague of ***darkness*** and lastly ***the slaughter of the first born*** of the Egyptians.

178. *With loathed intrusion*—with their hateful presence.

179. *Rot and murrain*—a form of cattle disease.

180. *Botches and blains*—scabs and leprosy.

183. *Wheel on the earth*—flash and circle over the earth.

184-86. *What it must...eat*—That which was spared by thun-der and hail would be destroyed by locusts (First of all the grain would be destroyed by thunder and hail; and the locusts would eat up what might remain).

188. *Palpable darkness*—darkness so thick that it could be almost felt. *Blot out*—cancel. (A thick, universal darkness was to prevail for three days and thus blot out this period, as it were.)

189. *With one midnight stroke*—at one stroke of God to be delivered at midnight. *All the first born*—This was the last and worst of the plagues. All the first-born in the land of Egypt were killed except the first-born among the children of the Israelites. The houses of the Israelites were 'passed over' by God—being re-cognised by marks of blood on the door-posts.

190. *Ten wounds*—referring to the ten successive plagues above mentioned.

191. *River-dragon*—referring to Pharaoh; called the river dra-gon because of his sovereignty over the Nile.

192. *To let...depart*—to allow the Jews to go in peace. *His sojourners*—so called because the Israelites were only guests in Egypt.

192-94. *Oft...thaw*—Pharaoh's heart was often humbled during all this period; but as often it grew harder again as if encrusted with ice. In other words, Pharaoh vascillated between alternate fits of humanity and cruelty. Now he was inclined to give the Jews permission to depart; anon his heart hardened and turned obdurate against them.

193-94. *But till...thaw*—Just as ice becomes all the harder after a temporary thaw, so Pharaoh's heart became all the harder after his temporary fits of humanity.

195. *Whom he late dismissed*—whom he had recently given permission to depart.

195-96. *Pursuing host*—Even after giving the Jews permission to depart, his heart once more became stubborn against them and he sought to pursue and overcome them. But in this last and most impious act he met with fearful disaster. He followed the Jews on their way across the Red Sea, and the waters of the sea closed upon him and he was drowned. *The sea...host*—The sea closed over Pharaoh and his army; but immediately previously, the waters of the sea had separated like two masses of crystal wall and left a dry lane between them along which the Israelites might safely pass.

197. *Two crystal walls*—These would be two huge masses of water parting on both sides of the passage through which the Jews passed safe.

198-99. *Awed by the rod...shore*—compelled thus to part and remain separate by the magic rod of Moses.

199. *Till his rescued...shore*—till the Jews succeeded in gaining the other side of the sea.

200. *Such wondrous power*—viz. the power to divide the waters of the sea. *His saint*—evidently referring to Moses.

200-50. *Such wondrous power etc.*—In this and the following lines, Milton seems to be returning to some of those incidents which took place even before the destruction of Pharaoh's army *Such wondrous power*—The miracle of dividing the waters of the sea was left to Moses though God himself was present with the Jewish host. Perhaps he intended in this way to enhance the glory of Moses and to make his authority more potent with his followers.—God himself was accompanying the Jewish host; yet he allowed Moses to perform this miracle in order that the saint might gain the greater glory thereby.

201. *Though present in his angel*—though God was present with him in the shape of an angel—that angel which accompanied the Jewish host as a cloud by day and a pillar of fire by night.

204-05. *Remove behind them*—connect with 'go before them' (ll. 201—202). God in the shape of his Angel was not only going before the Jewish host, but sometimes he came behind their ranks also. Of course, in either case, the object of God was to protect the host of his favoured people. He went before them to lead them on their way to the wilderness, and he went after them to frighten away the Egyptian king from his pursuit. *Remove behind them*—Ofcourse, *remove* here=move.

205. *While...pursues*—so long as the obstinate king kept hanging at the rear of the Jewish army.

206-07. *But his approach...watch*—No doubt the king would continue his pursuit even during night; but the darkness of night, interposing between him and them, would defend them from his approach till morning. (In other words, at night, the darkness of night itself was a sufficient screen for the Israelites.) *Darkness defends between*—The construction is certainly peculiar. 'Darkness coming between him and them would defend them from the approach of his army.'

208. *Then*—i.e., after morning watch; during day time.

208-09. *Then......host*—At night the Jews would be protected by darkness; and during day-time the pillar of fire and cloud would frighten away the host of Pharaoh.

210. *Craze*—break, impair. *By command*—i.e, at the dictate of God.

211. *His potent rod*—his magician's wand. *Moses once more etc.*—Just as he had extended his rod once before when he commanded the waves of the sea to part. This time, of course, the rod would be stretched in order to command the water of the sea to reunite and thus to drown the host of Pharaoh.

212. *The sea......obeys*—reunites for the purpose of engulfing the ranks of Pharaoh.

213. *The waves return*—flow back into their proper position thus overwhelming Pharoah's army beneath their tides

214. *Their war*—i.e., their army. *The race elect*—the chosen race, namely the sons of Abraham.

216. *Through the wide desert*—This was the desert stertching from north to south right across the peninsula of Suez. *Not the readiest way*—**N.B.** The easiest way would have been to go straight along the southern shore of the Mediterranean; and evidently this is what Moses first intended to do. Thus from Rameses, he passed to Succoth and thence to Etham. But from here, instead of passing straight eastwards, he took a turn to the south and went southward as far as Mt. Sinai; then he turned north again and so, by the most circuitous way imaginable, passed into the holy land The poet supplies us with some sort of an explanation as to why such a circuitous course was taken. If the short way had been adopted, the Jews, hitherto untrained in arms, would have stumbled unexpectedly upon the warlike Philistines who were at that time the inhabitants of Canaan. It is just possible that in their encounter with the Philistines they would have been defeated and perhaps this defeat would have discouraged them and induced them once more to go back to Egypt. Moses wanted to prevent this catastrophe and so he took them through the long, difficult and dangerous desert-path—partly to inure them to difficulties, partly to train them in habits of arms, but chiefly to make them forget all memory of their past life and association in Egypt.

217. *Lest*—unless they had avoided the readiest way. *On the Canaanite*—the then inhabitants of Canaan, i.e., the warlike Philistines with whom the Jews had many notable encounters.

217-18. *War......inexpert*—War might have terrified them inexpert as they were.

218-19. *Fear...Egypt*—Fear of the Philistines might almost induce them to return to Egypt and to bondage once again.

220. *With servitude*—coupled with slavery.

220-22. *For life......leads not on*—Milton here touches upon a remakable paradox of life—a paradox which is none the less true in spite of its apparent strangeness. People who are untrained in arms, who live lives of inglorious peace and sloth—it is generally they who are fondly attached to life. They are extremely unwilling to venture their lives, unless of course at times when they are led on by a sudden fit of impetuousness.

223. *This also shall they gain*—This has a prospective reference here to what follows. (*This* also they shall gain; i e., they will lay the foundation of their Government here.)

224. *There*—i.e. owing to the 40 years' march through the wilderness.

225. *Thier great Senate*—Evidently Milton is thinking of the San Hedrim though the *San Hedrim*—as a fully fotmed assembly—did not develop among the Jews till many years later. But some sort of representative government must have been established among the Jews even during the earliest days of their history. They were divided among 12 tribes and Moses was directed to choose 70 elders out of these. 12 tribes in order to assist him in the Government of the Jewish people.

226 *To rule......ordained*—to rule according to the laws imposed upon them by God.

227. *God from the mount of Sinai*—Milton here proceeds to describe how God actually promulgated his laws among the Hebrews.

228. *He descending*—an instance, of absolute construction, specially introduced here to lend emphasis to the sentence. 'It was God, *God himself*, who came down upon the mountain.'

227-28. *From the mount......descending*—This is not strictly accurate, for we read in the Bible that God descended upon Mt. Sinai and not that he descended from it.

230. *Ordain them laws*—declare his laws to them. *Part such etc*—N. B. Here Milton seeks to indicate the character of these laws. Some of these laws were political, meant for the civil government of people; others were religious ordinances, commandments referring to rites and sacrifices—being the type and symbol of those great sacrifices by which the son of God was afterwards to achieve man's deliverance.

230-32 *Part......sacrifices*—some of these laws related to matters of sacrifice.

232-33. *By types and shadows*—by means of figures and symbols.

**N. B.** What Milton says here and in the following passage cannot be fully understood without some reference to the attitude which orthodox Christians adopt towards the Old Testament.

According to them the New Testament is but the fulfilment of the Old Testament. The prophecies of the old Testament refer symbolically to the coming of the Messiah—and in the New Testament that Messiah comes in the person of Jesus Christ. Everything in the Old Testament therefore is interpreted symbolically by orthodox Christians and taken as dimly prefiguring the coming of the World's Saviour. Thus the animal sacrifices enjoined in the Old Testament are here spoken of by Milton as types and symbols—symbols viz. of that great sacrifice by which mankind was to be redeemed, *viz*, the voluntary sacrifice of the son of God himself.

233-34. *That destined seed......Serpent*—that future son of man who will descend and defeat Satan.

234. *By what means*—namely by means of his own sacrifice.

232-35. *Informing them.....deliverance*—These sacrificial ceremonies were intended to inform men of Christ and of the means by which Christ was to achieve the salvation of man.

235-36. *But the voice......dreadful*—Men cannot endure to hear directly the voice of God. (This refers to the fact that the Israelites did not venture to hear the voice of God directly. God wanted to speak to them; but they had not the strength to enjoy this fearful privilege. So he said unto Moses: "speak thou with them and they will hear: but let not God speak with them lest they die.")

237-38. *Might report......cease*—might convey to them the message of God and thus assuage their fear.

**N. B.** Notice the symbolical interpretation put upon the fact. Moses was asked to act as mediator between God and the Israelites; and this is taken as symbolical of the fact that men can communicate with God only through the mediation of Christ.

239-40. *Instructed......mediator*—Moses learnt even from this that no one could possibly find access to God except through another.

240. *Whose high office etc.*—The Mediator, through whose help man could find access to God, was of course; and Moses now simply acted as the symbol of Christ: he foreshadowed in his person the vision of one greater than himself,

namely, Jesus Chirst. *Whose high office*—the high office of being mediator between man and God. This high office was accorded to Christ and Christ alone, and Moses only ***shadowed forth*** the high function which Christ was to discharge.

242. *Of whose day......foretell*—about whose coming Moses also would prophesy.

243-44. *All the prophets*—i.e., the prophets whose sayings are recorded in the old Testament.

244-45. *Laws and rites established*—laws and rights being established. *Men obedient*—Men who have become obedient etc.

247. *Set up his tabernacle*—erect temporary shelter as it were.

249. *By his prescript*—according to his director. (This command is to be found in *Exodus*, XXV.) *Sanctuary*—temple.

249-50. *Sanctuary......cedar*—**N. B.** Some needless difficulty has been raised over the mention ot 'cedar' and comment tators generally suppose that Milton has fallen into a mistake. The point in justification of their theory is that the ark was made of shittim wood and not of cedar. But evidently Milton is here referring not to the ark but the tabernacle in which the ark was placed.

250-51. *Therein an ark*—This expression lends strong support to the interpretation we have suggested above. The ark was made of shittim wood ; but the tabernacle in which it was to be placed was made of cedar. (That the ark was kept in a tabernacle is perfectly certain ; this tabernacle had a small chamber within which the light of day never penetrated. And it might well have been the case that, so long as the Jews wandered through wilderness, they made this chamber of portable wood.)

251. *His testimony*—i. e. the table of the ten commandments—called the table of the testimony because they were written by the finger of God and constituted the testimony or evidence of God's covenant with the Israelites.

253. *Mercy seat of gold*—something like throne covering the upper lid of the ark.

253-54. *Between the wings...cherubim*—Two cherubim, also of beaten gold, were placed upon the mercy-seat, their faces fronting each other.

255. *Seven lamps...zodiac*—The seven lights were kept burning to represent the seven planets ; and they were placed slopewise as if to express the obliquity of the zodiac.

256. *Over the tent*—i. e. over the tabernacle containing the ark.

256-57. *A cloud shall rest...night*—just as a cloud guided the Israelites during the day and a pillar of light guided them at night throughout the long period of their march.

260. *The rest*—the remaining portion of Jewish history.

261. *Were long to tell*—would be tedious to repeat.

263. *The sun...stand still.*—N.B. This happened when Joshua (who succeeded to the leadership of the Jews after the death of Moses) was fighting on behalf of the Gibeonites against the kings of Canaan. He succeeded in defeating his enemies. But the day was not sufficient for the destruction of the army ; and so Joshua commanded the Sun to stand still in order that the day might be prolonged and thus the work of destruction completed. *Man's voice*—the voice of Joshua.

267. *Till Issael overcome*—till the Jews succeeded in defeating their enemies. *So call the third etc.*—'Israel' was the name of him who was third in descent from Abraham.

II.

## ll. 270-465.

The story of Abraham seems to bring comfort to the soul of Adam ; but the multiplicity of the laws given to Israel perplexes him greatly. He asks—So many laws argue so many sins ; and how can God dwell in the midst of such a multitude of sins ?—The angel answers that laws are given not as an end but as means ; not that men should rest content with the mechanical performance of laws but that they should rise from higher to higher—from obedience to love, from law to something above and beyond the law.

The angel then continues his narration of Jewish history—how the Jews were governed first by judges and then by kings ; how they were taken captive to Babylonia, and detained there for 70 years ; and how, on their return from captivity, dissensions broke out among their priests who usurped the functions of rule and thus kept out the rightful princes who were the offspring of David. Hence, when Jesus was born, though he belonged to the royal family of David, yet he was shut out from his lawful inheritance and was brought up amidst poor surroundings.

The angel then proceeds to give some account of Jesus and of the manner in which Satan was to be burised by him. He would defeat Satan, not in actual physical battle but by strict compliance with the laws of God and by offering himself as a voluntary sacrifice for the sins of man. Michael

concludes by adverting briefly to what would happen after Christ's death; how his name would be preached to all people and how all nations would be blessed in him.

270. **N. B** The long and barren theological discussion which now ensues may be thus summarised.

Adam is perplexed by the multiplicity of laws. Law implies the existence of sin—sin, which it is intended to punish and check by law; and hence the multiplicity of laws would argue the multiplicity of sins.

Michael's answer is two fold :—

(1) In the first place, the laws are meant to bring out man's natural depravity.

(2) In the second place, laws are means to an end: they teach mankind how to rise from law to something greater than law. Thus the law requires animal sacrifice; but this is only a type of the greater sacrifice required from us—viz. the sacrifice of somebody who will take our sins upon himself.

*Enlightener etc*—you who illumine my ignorance.

271. *Gracious things*—tidings which seem favourable to mankind.

274. *True opening*—really able to perceive the truth. (*True*= truly.) *Much eased*—comforted concerning the future of mankind. *What would become*—what would happen.

277. *His day*—i. e. the approach of his day

278. *Favour unmerited by me*—Adam is referring not to the coming of the saviour but to the knowledge which Michael has given him.

280. *I apprehend not*—I do not understand

280-81. *To those among whom God etc*—namely, among the chosen people of God. *Deign*—condescend.

282. *So many and so various laws*—referring to the minute political and ceremonial laws of the Mosaic dispensation.

283. *So many laws...sins*—Law is meant for the purpose of restraining sin; presence of law, therefore, argues presence of sin; and consequently the presence of many laws would indicate the presence of many sins.

284. *How can...reside*—Many laws seem to be given to Israel; and this seems to indicate that there would be much sin among

them. If that is so, how is it possible for God to dwell among such a sinful people ?

285-86. *As of thee begot*—because they are your descendants. (They will be sinful because they are your children.)

287. *Therefore*—namely, "to evince their natural pravity"

288. *Their natural pravity*—the innate depravity of their character.

288-89. *By stirring up...fight*—The very fact that there are laws will act as a sort of challenge to their nature ; the very existence of laws will stir up the evil passions of their nature to fight against such laws.

289. *That*—so that.

289-293. *When they see......paid for man*—N. B. The very existence of laws will act as a sort of temptation to them to fight against such laws. In the course of this struggle they will come to perceive that laws, although they can point out sins, are powerless to eradicate such sins. For the purpose of eradicating sins, laws can only enjoin upon us the necessity of animal sacrifices ; and the necessity of offering some sort of sacrifice, as indicated by the laws, will gradually lead men to perceive that some better and higher sort of sacrifice is necessary, namely, the sacrifice of some body who would be able to take their sins from them.

291. *Shadowy expiations weak*—weak expiations shadowing forth or symbolising that highest expiation which is required from man. (Shadowy does not mean here *dim* or *faint* as usual ; it rather means 'typical' or 'symbolical' of something else.)

292. *They may conclude etc*—they may discover.

293. *More precious*—i. e. more precious than that of goats and bulls. *Must be paid for man*—must be shed in order to free man from sin.

294. *Just for unjust etc.*—N. B. Milton explains here the doctrine of 'imputed righteousness.' Christians hold that men can never be saved by their inherent merits ; they must be saved by the merit of some one else, *viz* the merit of the Son of God which must first of all be *imputed* or transferred to them ; and it can be so imputed after the Son has volunteered to sacrifice himself and after man has believed in the saving virtue of that sacrifice. Two conditions are required therefore for the purpose of man's salvation ; that the son of man should offer himself as

sacrifice and that man should have faith in the virtue of such sacrifice.

*Just for unjust*—The blood of the just man must be shed for the sake of the unjust.

294-96. *That...such righteousness*—Christ's righteousness. *To them ..imputed*—imputed to men by virtue of their faith. *Justification...God*—justification in the eyes of God.

295-300. *They may find...cannot live*—**Expl.** In Christ's merit attributed to mankind they will find justification in the eyes of God as well as peace of conscience - that conscience which mere performance of laws will not be able to appease—those laws again of which the moral part man cannot perform **N. B.** The construction is certainly difficult and is likely to give rise to some difficulty. We shall understand it best if we begin at the tail-end. The poet says that the moral part of the law imposed upon us can never be performed by us ; and even if it could be performed no amount of mere observance of laws could possibly bring peace to the conscience. That peace of conscience, the poet continues, can only be given by imputed riehteousness.—The points of the subject may be thus given :—

(1) The moral part of the laws cannot be performed by men.

(2) Even if it could be so performed, mere observance of laws could not satisfy the soul of man.

(3) Such satisfaction can only be given by righteousness

(4) That righteousness can be imputed to us only by the expiatory sacrifice of Christ.

*The moral part*—moral as distinguished from the ceremonial ; that part of the law which is intended to improve man's character.

300. *So law appears imperfect*—**N B.** Milton now proceeds to give us his conception of the true nature of law.

The Mosaic law, he says, was only a means to an end and never an end in itself. Mere mechanical compliance with law can never be sufficient for the progress of our nature. Man's progress is from law to beyond the law ; from mechanical compliance to loving acceptance, from bondage to freedom.

*Law*—referring to the moral and ceremonial law which is laid down with minute detail in the books of the Old Testament.

300-01. *But given...resign them*—Laws are given to us in order that ultimately we may give up laws and accept something higher than that.

301. *In full time*—in the fulness of time, when we have reached the highest stage in our spiritual development.

302. *A better covenant*—the reign of love as distinguished from the reign of law. (Milton makes a distinction between obedience to laws—often mechanical, sometimes reluctant—and the loving and willing acceptance of the dispensation of God.)

302-03. *Disciplined...truth*—taught and trained to perceive truth by symbols and figures.

303. *From flesh to spirit*—indicating the natural progress of the soul; "from outer conduct to inner purity."

304-05. *From impositin...large grace*—In the early stages of moral life our actions may comply with laws, but such compliance seems to be extorted from us. At a later stage the compliance is voluntary, almost unconscious.. *Free acceptance*—voluntary acceptance.

305. *Large grace*—namely the free love of God.

305-06. *From servile fear...filial*—In the earlier stage of moral progress, man's relation to God is like that of a servant to his master; he obeys God just as a servant obeys his master—from fear and not from love. At a later stage, however, his relation to God is that of son to the father; his obedience is no longer mechanical and based on fear—it is voluntary and proceeds from love.

306. *Works of law*--works performed simply because the law imposes such performance upon us. ( Works performed from fear and not from love. ) *Works of faith*—works proceeding from us spontaneously because of our inner acceptance of the laws of God.

307. *And therefore shall not Moses etc.*—The theological discussion is still continued and farther encumbered by subtle references to the Bible.————Faith, says the poet, is superior to the law; and he illustrates it by two figures from the Old Testament—Moses and Joshua—Moses being typical of Law and Joshua of Faith. *And therefore shall not Moses*—Moses typified the law and could not enter the Holy land while Joshua

typified faith and did enter the Holy land—thus proving that faith is superior to law.

308.09. *Being but...law*—being the embodiment of the laws in his own person, as it were. Of course, we must remember that the laws of the Old Testament are ascribed to Moses. ( God was supposed to have promulgated these laws through the medium of Moses. )

309. *His people...lead*—Moses was highly favoured by God; and yet he could not enter the Holy-land because he was only the minister of the law. (Moses died just in sight of the Holy-land; and before death he was privileged to have a sight of the Holy-land from the top of Mount Pisga in the land of Moab )

310. *But Joshua...call*—The word Joshua is the same as Jesus, Jesus being the greek way of writing the name of Joshua.

311-12. *His name...serpent*—Joshua, says the poet, bore the name as well as the function of him who was destined to kill the serpent, *i. e* of Jesus Christ. **N. B.** That Joshua bore the name of Jesus we have just seen; but how did he also bear the office of Jesus? The answer of the poet would seem to be this :—Joshua led the Hebrews through the wilderness of Syria and brought them at last to the Holy-land of Canaan, just as Jesus leads us through the wilderness of the world and brings us at last to the peace of Heaven.

312. *Bring back etc.*—We must connect it with 'who shall quell' in the previous line. The construction would then be "who shall quell the serpent and bring back long-wandered man."

313. *Long-wandered man*—man who had long strayed from the path of virtue.

**N. B.** Milton seems here to imply that it was Joshua who typified and prefigured the person of Jesus Christ; but he said in a previous passage ( 240, 241) that Moses also bore the office of Jesus in figure. Thus the poet's idea would seem to be that Moses and Joshua both prefigured the subsequent appearance of Jesus; only they represented different aspects of his character. Moses typified Christ in his aspect as mediator; Joshua on the other hand typified Christ in his aspect as the Leader and Redeemer of mankind.

315. *They—i. e.* the Hebrew people. *Their earthly Canaan*—as distiuguished from Heaven which was their true home.

316. *Sins national*—the idolatrous practices into which the Jewish people lapsed from time to time.

317. *Interrupt...peace*—make them the objects of hostility to other nations. (We must remember that God's contract with the Israelites was that He would keep them victorious so long as they worshipped him faithfully and truly, but that they would fall victims to other nations if they lapsed into idolatrous practice.)

318-19. *Provoking...penitent*—God raised enemies against the Jews as often as they proved false to him; but then again he pardoned them also as often as they proved penitent and returned to the paths of righteousness.

320. *By judges...kings*—N. B. Here we have a glimpse of the two different *forms* of government under which the Jews successively lived. Moses was the first leader of the Jews and was succeeded by Joshua. After Joshua there was no regular succession of leaders; but whenever they were faced with any emergency God raised from among them some man of extraordinary power to act as their leader for the time being. These extraordinary chiefs selected from time to time were called judges. In the Bible we come altogether across the names of 15 judges; and these judges take us over a period of something like 450 years Among the more notable of the judges were Debora and Barak who saved the people from the tyranny of Jabin; Jeptha better known on account of his daughter than on account of himself; Sampson, strongest among the sons of men; and Samuel, last of the judges, who selected the first king of Israel.

323. *Then under kings*—Saul was the first king of Israel: he was succeeded by David and David by Solomon. It was during the reign of these three kings that the Israelites reached their point of highest prosperity and glory; but during the reign of Rehoboam, son of Solomon, the people became divided among themselves. Ten of the tribes formed a separate kingdom for themselves, while only two continued faithful to the House of David and formed the kingdom of Judah as it was called. The Northern Kingdom or the kingdom of the ten tribes continued in existence for something over 250 years when at last it was overrun and conquered by Shalmanazar; while the Southern Kingdom, the real kingdom of the House of David, continued to exist for something like 380 years, when that too was over-run

and destroyed by Nebuchadnazzar, king of Babylonia, who took away the whole Jewish nation as captives.

321. *The second*—i. e., David. *For piety renowned*—renowned on account of his strength as also on account of his virtue. (The poet might have added—"renowned" also on account of some of the darkest and most treacherous deeds that have defaced human character.) *Puissant*—mighty. *A promise shall receive*—viz. from God.

323. *Irrevokable*—which could not be cancelled.

323-24. *That his regal throne......endure*—that the sovereignty of his House would be eternal. (Of course, this could be only metaphorically true ; for the material sovereignty of David's house soon came to an end.)

324-25. *The like......prophecy*—All prophets shall sing to the same effect, viz. that the sovereignty of David's house shall be perpetual.

325. *All prophecy*—In the Bible we come across the mention of various prophets of whom Isaiah, Jeremiah, Ezekiel, and Daniel are known as the greater prophets while among the minor prophets are Hosea, Habakkuk, Obadiah, Malachi. *Of the royal stock*—in David's royal family.

327. *The woman's seed etc.*—this son of David's family being the woman's seed of whom you have been told.

326. *As on......king*—Expl. You have been told about this son as 'woman's seed' ; Abraham will be told about him as one in whom all the nations will be blessed ; and kings will be told about him as the last of the kings.

330. *For of his reign etc.*—for his reign over the earth would be perpetual.

331. *But first*—namely before the son of David is born. *But first...ensue*—Many kings will intervene before this son of David, namely Jesus Christ, is born.

332. *His next son*—i. e., Solomon, the son of David.

333-34. *The clouded ark...enshrine*—will build a temple in which to give a permanent shelter to the ark of God. *Till then wandering*—This must not be taken literally. By 'wandering' Milton means to imply that the tabernacle in which the ark was placed was a moveable one.

333. *The clouded ark of God*—So long as the ark continued

a moving tabernacle, a cloud rested upon it during day and the gloom of darkness rested upon it during night.

334. *A glorious temple*—a temple made of the cedars of Labenon, overlaid with gold and precious stones.

335-36. *Such follow.........part bad*—Of the successors of Solomon some will be good and others bad. *Registered*—recorded.

336. *Of bad...scroll*—but most of them would be bad. *Scroll*—list.

338. *Heaped to the popular sum*—added to the sin committed by the common people.

338-39. *Foul idolatries etc.*—the sins of idolatry committed by the kings added to the sins committed by the common people. *As to leave them*—to abandon them to their fate. *A scorn and prey*—an object of contempt and plunder.

342. *To that proud city*—Milton identifies Babel with Babylon.

*To that proud city whose high etc.*—The reference is to l. 63.

343. *Babylon thence called*—viz., on account of the confusion in which the building of the temple ended.

345. *The space of 70 years*—from 660 B. C. to 536 B. C.

346. *Remembering mercy ...David*—becoming merciful towards them and also remembering the agreement into which he had entered with David—the agreement, viz. that the sovereignty of Judah should be perpetual in the House of David.

347. *Established...Heaven*—which covenant was to be as firmly fixed as the kingdom of Heaven itself.

348. *By leave of kings*—i. e. by the permission of Cyrus, king of Persia. ( Cyrus the great, king of Persia, and one of the most famous of oriental sovereigns, conquered Babylon about the year 538 B. C. ; and two years later he permitted the Jews to return to their native place. Henceforth for some time the Jews continued to enjoy a sort of sovereignty. They had no longer any king to rule over them ; but their high priests exercised political Government and these high priests again derived their authority from the Persian sovereign. This continued so long as the Persian sovereignty lasted ; and when the Persian Empire was broken up by Alexander the Great, the sovereignty over the Jews also was transferred to Macedonia).

349. *Whom God disposed*—whom God favourably inclined towards the Jews.

349-50. *The house of God......re-edify*—They first proceed to rebuild the temple.

350-51. *For a while*—for some time. *In mean estate etc.*—they live humbly and moderately.

351-52. *Factious they grow*—they become quarrelsome.

353. *But first among the priests*—Milton is referring specially to the quarrel about the succession to the high priesthood which sprang up between Menelaus and Jason during the time of Antiochus Epiphanes, the Greek king of Syria. (175 to 164 B. C.) The rightful claimant to the priesthood was Onias but Antiochus appointed Jason as the high priest. After-wards, influenced by bribe, he gave the post to Menelaus. Then there arose a quarrel between these two; and Antiochus, taking advantage of the opportunity, captured and plundered the city of Jerusalem.

*But first...springs*—quarrel breaks out first among the princes. *Attend the altar*—wait as ministers at the altar. *Should......peace*—ought to be peaceful by reason of their vocation.

355. *Their strife...temple itself*—because Epiphanes not only took the city but also polluted the temple by the sacrifice of swine's flesh upon the altar. (Swine's flesh, we must remember, was an abomination in the eyes of the Jews).

356-57. *They seize the sceptre*—usurp the sovereignty. (The priests here referred to were Mattathias and his son Judas Maccabaeus, who was finally recognised as the Governor of Judæa in the year B. C. 163. They and their descendants were known as the Asmonean princes and their rule lasted to the time when Jerusalem was captured by Pompey.) *Regard not*—pay no respect to.

358. *Then lose it to a stranger*—The reference is to the fact that after the end of the Asmonean dynasty, the Jewish kingdom passed over to Herod the great, son of Antipater of Idumæa. (Antipater obtained the kingdom with the help of Mark Anthony. He is here called a stranger because he was not a Jew but a gentile by birth and the first gentile to fill the Jewish throne.)

358-60. *The true anointed king*—i. e. the rightful heir to the throne. Jesus was so called because he was a descendant of David

360. *Barred of his right*—shut out from his proper privileges. *Yet at his birth etc.*—But though Jesus was born amidst mean surroundings his real birth was proclaimed by the appearance of a new star in the heavens. *Unseen before etc.*—which then first appeared in Heaven.

362. *And guides the eastern sages etc.*—This and the following lines refer to various circumstances connected with miracles performed after the birth of Christ. (Christ was born in a stable in the town or village of Bethleham where his father Joseph had come for the purpose of being "enrolled" in accordance with the order of the Roman governor.) *The eastern sages*—These were the three sages who came to Judæa in search of the new king of the world who, they were informed, had been born there.

362-63. *Who enquire his place*—The sages went to Jerusalem at first to enquire where the new king had been born. Herod, alarmed at their inquiries, directed them to Bethlehem. *Myrrh*—a rich resinous gum.

365. *Keeping watch by night*—From the fact that the shepherds were keeping watch by night it has been argued that Christ could not possibly have been born in the month of December—December being the coldest month of the year in Judæa and therefore the most unlikely period for shepherds to be keeping watch at night. *They*—i.e. the shepherds. *His carol*—his birth song.

366-67 *Choir...angels*—a quire of angels arranged in ranks and divisions. (The shepherds hear Christ's birth-song being sung by a choir of angels.)

368-69. *But his sire...high*—but the spirit of God himself was his father.

370-71. *And bound...wide bounds*—The boundaries of his empire would coincide with the boundaries of the earth itself.

371. *His glory...heavens*—his glory would extend as high as the heavens.

372. *Discerning Adam etc.*—finding that Adam was so overcome with joy as to be unable to utter words.

373. *As had...tears*—as had brought tears to his eyes just as excess of grief does. *Without the vent etc*—unable to express itself in words. *Finisher...hope*—you who have crowned my joy with utmost hope.

377. *What oft...in vain*—N. B. There seems to be some inconsistency here. Adam has been told of the woman's seed only today; and yet he says that his thoughts have been long perplexed with the questions as to who the destined Saviour would be. *Our great expectation*—the Saviour who is the object of our utmost expectation. *Virgin Mother*—Addressing Mary who was the mother to be. *High in...Heaven*—because God will choose you to be the mother of his son.

380. *High...my loins*—Though held high in the love of Heaven, yet you will be one of my descendants.

382. *So God with man unites*—in the person of Jesus; he being descended both from God and man.

383-84. *Now*—i.e., now that God and man have been united in Jesus.

383. *His capital bruise*—his chief injury; his ultimate defeat. *Mortal pain*—*viz.* death.

384. *Say where and when etc.*—Adam evidently supposes that the encounter between the Saviour and Satan will be in the nature of a duel.

385. *Victor's heel*—and also the victim's head.

386. *Dream not of their fight*—Michæl here explains the real character of the fight that will take place between Satan and the Saviour. It will not be a physical combat, but rather a spiritual conflict in which Satan would be defeated and his works destroyed.

386-87. *A duel*—an actual physical encounter.

387-88. *Local wounds...heel*—And do not think that the wounds inflicted will be physical wounds inflicted upon the heel of man and the head of the serpent.

388. *Not therefore*—i.e., not for the purpose of inflicting a petty temporary wound upon the head of the serpent.

390-91. *Nor so...Satan*—Christ does not mean to wound Satan in this way nor would Satan be completely defeated by having local wounds inflicted upon his head.

391. *Deadlier bruise*—a more fatal wound. (Of course it is the fall from Heaven which is the deadlier bruise.)

390-92. *Disabled not...so wound*—did not prevent him from inflicting a most severe defeat upon man.

393. *Which*—viz, this death's wound.

393. *Recure*—recover, heal.

395. *Nor can this be*—This cannot happen—*this* viz. man's redemption by the saviour.

396. *By fulfilling that......want*—by supplying your deficiency; by doing that in which you are specially wanting. (You were wanting in obedience; and therefore your fault can be compensated only by implicit and complete obedience.)

397-98. *Imposed......death*—that law which had been imposed upon man under penalty of death. *Obedience to the law......death*—Connect it with 'by fulfilling' in the preceding line. The construction would then be—'by obeying the law of God and by suffering the penalty of death.'

399. *The penalty etc.*—Death and subjection to death being the penalty due for your sin. *Due to theirs......grow*—due for the transgresssion of those who will grow out of you—viz. your descendants. *So only*—viz., by complete obedience to the law and by suffering death.

401. *Rest appaid*—be fully satisfied. *So only......appaid*—Disobedience to God has been man's sin and death has been his penalty This disobedience must be atoned for by complete obedience; and the penalty of death must be paid, if not by man himself then by some one on man's behalf; and only thus can God's justice be fully safisfied.

402 *Exact*—exactly; to the letter. *By obedience*—by compliance with all the provisions of the law. *The law......God*—He will comply with all the provisions of law to the very letter. *Though love......law*—though loving admiration of God is, by itself, sufficient fulfilment of the law.

404. *Thy punishment etc.*—Also he will take upon himself the burden of your penalty. He will suffer in his own person the death to which you have been doomed.

406. *Reproachful life*—a life full of crosses and sufferings and indignities. *Cursed death*—ignominous death, the death of a malefactor.

407. *Proclaiming life*—i.e. proclaiming life eternal.

408. *In his redemption,*—i.e., in the redeeming virtue of his life and death.

407-09. *Proclaiming......by faith*—N. B. He will bring the

message of eternal life to people—but not to all people; he will bring it only to those who fulfil two conditions—who believe in the redeeming virtue of self-sacrifice, and who believe that his merit can be transferred to them if only they have faith in him. In other words, the two essential things required from men are—(1) belief in the redeeming virtue of vicarious sacrifice; also (2) belief in the doctrine of imputed righteousness. *That his obedience etc.*—Connect with 'who shall believe?' *Imputed*—transferred to them. *That his obedience...by faith*—in other words, that they get the benefit of his virtue if they have faith in him.

409-10. *His merits......works*—N B. Milton is tireless in emphasizing this point. *Imputed* righteousness, he says, and not *personal* righteousness can possibly bring about the salvation of man. However meritorious a man's own works may be, he cannot be saved by them; he can be saved only by the merit of Christ transferred to him by faith.

411. *Blasphemed*—hooted and insulted.

412-13. *And to death......accurst*—condemned to a shameful death—the death of a common malefactor. (Crucifixion, we must remember, was the Jewish equivalent for hanging.)

413-14. *Nailed...nation*—N. B. Mark the tremendous force with which Milton dwells upon this one point: Jesus was condemned by his own people. The Roman Governor, Pilate, was willing, nay eager to let Jesus go; but the Jews clamoured for his death.—Chirst was arrested at the time of the Jewish festival of the Passover; and on the occasion of this festival the Jews had a prescriptive right to demand and obtain the release of one prisoner. Pilate proposed that this one prisoner should be Jesus. But the Jews would not consent to this; they demanded rather the release of Barabbas, a known thief and robber.

415. *But to the cross......enemies*—It was not Christ who perished on the Cross but rather (1) thy enemies, (2) the law against thee, and (3) the sins of all mankind.

416. *The law......thee*—here meaning the sentence passed against you.

418. *Who rightly trust etc.*—who have faith in Christ's redeeming virtue and sacrifice.

419. *In this his satisfation*—viz. in the fact that Christs' sacrifice is satisfaction in full for all the sins of mankind.

420. *Soon revives*—referring to the resurrection of Christ which took place on the 3rd night after his crucifixion.

420-21. *Shall usurp*—shall wrongfully exercise. *Fresh...light*—bright and radiant like the light of the rising Sun.

424. *Thy ransom paid*—thy ransom having been paid. (Of course, Adam's ransom would be the death of the Saviour himself; and this ransom he had paid by dying.) *Which...redeems*—which rescues man from the sentence passed upon them through you. *Thy ransom*—this ransom being 'His death for man' mentioned in the next line.

425. *As many as offered life etc.*—Again mark the insistence upon the qualifying clause. 'Thy ransom is Christ's death for man—not for all men, however, but only for such as do not neglect the offered life and have faith to embrace its benefit'

426. *And the benefit embrace......works*—N. B. Here a new element is introduced. Hitherto the poet has been insisting on the necessity of faith; here he mentions for the first time the necessity of good work also.

426-27. *The benefit...faith*—who accept the benefit through having faith in Christ.

427. *God-like act*—act of divine self-sacrifice.

428. *Annuls thy doom*—cancels thy punishment.

430. *Shall bruise...Satan*—shall defeat and dash him—metaphorically and not literally.

431. *His two main arms*—the chief instruments by which he works.

432-33. *And fix...sting*—By his action he will fix the stings of sin and death far deeper upon himself than upon his enemies. *Temporal*—temporary.

434. *Or theirs redeem*—i.e, of men whom he will redeem.

435. *Gentle wafting etc.*—an easy and pleasant passage from this life to the greater life beyond.

436-39. *Certain times*—The Bible records *nine* such occasions, besides the first appearance to the women on the morning of the resurrection. Of these nine appearances three took place within one week of the crucifixion, the first to Peter, the second to two disciples going towards Emaus and the third to the apostles assembled in the evening.

439. *To them shall leave in charge*—Christ will give them his command. *What of him...salvation*—the lessons that they learned from his life and also how he died. *Profluent*—flowing.

444-45. *And in..........redeemer died*—ready to meet death just in the manner in which their master had died. (The reference is to the martyrdom undergone by Stephen, Peter, Paul and others.)

446-49. *Not only......through the world*—not simply to the Jews but to Jew and Gentile alike; not simply to the descendants of Abraham's body but to whosoever might possess the pure spirit and faith of Abraham. (Mark the distinction which the poet draws between Abraham's *loin* and Abraham's *faith*.)

450. *In his seed*—*i. e.* in one of Abraham's descendants—Christ being descended from David, who again was descended from Abraham.

451. *Then*—*i. e.*, after having lived, preached, suffered, being resurrected etc. *To the heaven of heavens*—the eternal habitation of God.

452-53. *Triumphal...thine*—leading through the air his foes in a sort of triumphal procession behind him. *His foes and theirs*—the evil angels who were the common enemy of man and god.

453. *There*—i. e. in the regions of air.

454 *The serpent, prince of air*—In Mediaeval theology Satan is specially spoken of as the *prince of the powers of air*, i. e. of the demoniac spirits who hold sway over the upper chambers of air. *Drag his chains*—lead him captive through the air. *His realm*—the chambers of the air which are God's own realm.

455. *Confounded leave*—leave in an utterly vanquished and dejected state. (With the whole passage, compare ll. 180—190, Book X)

456. *Enter into glory*—*i. e.* enter into possession of the rightful glory which is his share.

457-58. *Exalted...heaven*—being higher in place than any other of the heavenly host. *All names in Heaven*—all the other Heavenly angels.

458. *Thence shall come*—shall once again descend from Heaven.

459. *When......be ripe*—when the day of judgment draws nigh. *The world's dissolution*—the destruction of the world.

461. *To judge......dead*—to judge all those who are dead and also those who may be living at the time of judgment.

462. *Receive them into bliss*—admit them into the enjoyment of happiness.

463. *Whether in heaven or earth*—wherever that realm of happiness might be—whether on Earth or in Heaven. *Then*—i. e. after the day of judgment; in the latter period of earth's history.

463-64. *Earth......Paradise*—Instead of there being one garden of Eden, the whole Earth will be like a garden of Eden.

465. *Far happier etc*—much more happy in fact than the terrestrial paradise in which you dwell at present.

**N.B.** The long theological argument which forms part of the previous section and in which the whole Christian position has been indicated by Milton may be thus summarized.

1. Satan has given man his "death's wound" (l. 392) viz. by inducing him to commit sin.

2. The saviour shall "recure" this wound—not by destroying Satan but by destroying his works in man.

3. This he can do in two ways—(1) by rendering full obedience to the law and (2) by suffering Death; and Christ will do both.

4. Christ's merit "imputed" by faith will save mankind—not all, however, but only those, (1) who have faith in the efficacy of his sacrifice and (2) who perform good works.

## III.

## ll. 466-605.

The Biblical narrative is continued from the point of Christ's death. Michael assures Adam that the spirit of God will rest strongly upon the apostles and the admitted disciples of Christ and will enable them to work miracles even like their great Master himself. But afterwards, the subsequent generations of Christian priests would become corrupt and sinful; they would care only for place, name and title, would ally themselves with temporal powers and would arrogate to themselves the sole possession of the spirit of God. Thus truth will retire from the world and man will rest contented with the performance of outward rites merely; and so the world will go on

from bad to worse till Christ should come to earth to re-establish the kingdom of heaven.

Adam is greatly consoled and fortified by the story of the Arch-angel; and together they begin to descend from the Mount of Vision.

466-67. *Then paused......period*—Michael pauses because he has nothing further to say; he has finished his narration of the history of the world.

467. *As at...period*—as having brought down his story to the final period of the world.

*Replete with joy*—overflowing with gladness.

469. *Goodness infinite etc.*—Adam is specially struck with the goodness of God because he has evolved so much of good out of something that was evil.

470. *All this good*—viz. the salvation and redemption of mankind. *Of evil shall produce*—shall cause it to grow out of an evil origin. *Of evil*—viz. the sin of Adam.

471-73. *More wonderful......darkness*—more wonderful than the goodness which evolved light out of darkness.

473. *Full of doubt I stand etc*—I doubt whether to repent of my sin or rather to rejoice over it, seeing that my sin will be the opportunity of bringing into bolder relief the greatness and mercy of the Creator.

477-78. *To God......From God*—My sin, affording God the opportunity of saving mankind, will bring more glory to him and at the same time will show clearly how far he is compassionate and merciful towards mankind. (The greatness of the Creator as well as the tenderness of his compassiom—both these opposing qualities will be brought into permanent relief by my sin and the consequence of it)

478. *Over wrath......abound*—the pity of God will predominate over his anger.

479. *Our deliverer*—i. e., Christ. *Betide*—happen.

481. *The few his faithful*—What the actual number of Christ's follower might have been at the time of his crucifixion we have no means of knowing. But almost immediately after the crucifixion we find from one account that the number is given as 120. But of course the real number of sympathisers and secret worshippers must have been far larger than this. *Unfaithful herd*—viz. the Jewish people.

483-84. *Worse*—more cruelly. *Than with him*—than with Christ.

485-507. Milton here gives a brief and vivid sketch of the Christian church during the very early days of its career.

486. *To his own*—to his own selected people ; here referring not to the Jews at large but to the few faithful followers of Christ. *A comforter will send etc.*—i. e., the spirit of the Holy Ghost. N. B. Christ would be absent ; but so far as the faithful are concerned, his place will be supplied by the spirit of the Holy Ghost dwelling with them.—Commentators generally do not give the reference ; but most surely the reference is to *Acts*, IV. 1, 2. From there it is clear that the comforter to which the poet here refers must be the spirit of the Holy Ghost which was to descend upon the early Christians and sustain them during their days of trouble and hardship.

487-88. *Who shall dwell......them*—this comforter, the spirit of God, will dwell within their hearts.

489. *And the law......shall write*—and he will write upon the hearts of the disciples the law of faith by working through love. ( The spirit will work through love in the minds of the disciples and thus will impress vividly upon them the law of the faith they were to follow. )

490. *To guide......truth*—to lead them in the ways of truth. ( The expression is to be connected with "shall" dwell in l. 487.)

*Arm...armour*——invest him with strength of spirit.

491-92. *Able......assaults*—such as will withstand the temptations of evil.

492. *Quench......dart*—subdue the power of sin and wickedness.

493-94. *What......against them*—of anything that man can do against them.

493-97. *Though to the death*—even to the point of driving them to death.

497-502. *Such cruelties*—the persecution of their enemies. *Inward consolation*—the peace and comfort which God will give them. *Oft supported*—sustained and fortified by god. *So as... persecutors*—so that their heroism and fortitude will take their enemies aback.

*Poured*—communicated.

499. *To evangelise the nations*—to preach the word of God to the different peoples of the world.

499-500. *On all baptised—all* as distinguished from the Apostles. (The Apostles, we must remember, were originally twelve in number. Of these Judas betrayed Christ and his place was filled by the selection by lot of Mathias.)

500-01 *Shall them......tongues etc*—will endow them with the gift of eloquence and enable them to speak to all people in their own language. This refers to the marvel which happened on the occasion of the feast of Pentecost almost immediately after the death of Christ. "There appeared unto them (the disciples) cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."

501. *And do all miracles*—This seems to be an overstatement.

502-03. *Thus they......great numbers*—On the very first occasion when Peter and other apostles preached before people, they succeeded in converting as many as 3000 persons.

505. *Their ministry performed*—their work in the world being over. *And race well run*—their course being well finished.

506. *Their doctrine...written*—viz. in the *Acts* of the Apostles and the various *Epistles* of the New Testament.

507. *But in their room etc.*—Milton now proceeds to give a brief sketch of the practice of the Roman Catholic Church as they appeared to him. But while aiming his remarks nominally against the Roman Catholics, there can be little doubt that he had the English Church specially in his mind; and the abuses which he mentions were those supposed to have been rampant in the Church of England especially.

The **substance** of the whole passage may be thus given:—After the death of the Apostles and the first disciples of Christ, a new generation of priests will succeed in the church who will betray their trust and prove unfaithful to their master. They will turn the secret mysteries of the church to their own profit and advantage. They will ally themselves with temporal powers and will make use of this temporal power for the purpose of imposing their spiritual tyranny upon people, Again, in spiritual matters, they will preach doctrines to uphold practices for which there is

no sanction in the Scriptures or in the written records of God's words. Thus in every way they will introduce corruption and bring disgrace upon the name of the church.

*As they forewarn*—as the Apostles themselves foretold.

508. *Wolves*—i. e. unfaithful ministers. (Wolves instead of shepherds, is what the poet means to imply). N. B. Metaphors from the *sheep-fold* are very frequently employed to describe the condition of the church and its members. Thus the faithful are *the flock* of Christ; holy teachers are the *shepherds*; and *wolves* are the natural enemies of the church.

509. *Sacred mysteries of Heaven*—spiritual truths and rites; the awful and mysterious doctrines of the church.

*Lucre*—riches.

511-14. *And the truth...understood*—Milton's Protestant, almost Calvanistic views concerning Christian doctrine are very apparent in this and the subsequent passages. According to the Protestants, the true doctrines of the Christian Church are to be found only in the Scriptures, i. e. in the Old and New Testament. According to Roman Catholics, on the other hand, the truth is to be found not simply in the Bible but also in the traditionary intepretations of the Bible as recorded in the writings of the fathers of the Christian Church, the Patristic writers as they are called.

511-13. *And the truth*—and the truth which is found in its pure and unadulterated form only in the written records and the scriptures. *Taint*—corrupt.

512. *Tradition*—the traditionary interpretations of the scriptures handed down by the early fathers of Christian Church.

514. *Though...understood*—Milton hastens to qualify the bold statement of the preceding line. 'Truth is no doubt recorded in the Scriptures and Scriptures alone: but then this truth can be understood only by people of devout and enquiring spirits.' *To avail etc.*—to profit themselves by the authority of.

515-16 *Names places, titles*—hinting obliquely at the names, places and dignities of the Roman Catholic Church.

516-18. *With these...spiritual*—They will pretend to exercise spiritual power; but as a matter of fact they will ally themselves with the temporal power.

518-20. *To themselves...all believers*—The reference, of course, is to the sacredotal pretentions of the Roman Catholic Church; for instance, their claim to "bind and loose" as they called it, also to hear confession, to pronounce absolution, to procure release from purgatory and things of the like sort.

*Appropriating*—claiming wholly for themselves. *The spirit of God*—the whole virtue of God's influence. *To all believers*—to all who might believe in Christ and not simply to a few selected dignitaries.

520. *From that pretence*—viz, the pretence that they had a sort of monopoly of spiritual truth.

521-22. *Spiritual......conscience*—will seek to impose their new-fangled spiritual laws upon the whole body of the church. (Milton refers, of course, to the implicit acquiescence in the dogmas of the church which the Roman Catholic Clergy exacted.)

*By carnal power*—by physical force; with the help of the temporal power.

522-24. *Laws...enrolled*—laws for which there is no sanction in the scriptures. *Or what...engrave*—and for which there is no authority also in reason and conscience.

524-26. *What will they then...liberty*—To force the conscience of believers in this way and to impose their false doctrines upon them—what is it but to force the spirit of God himself? (The Roman Catholic Church will try to force the spirit of man; but in thus seeking to force the spirit of man they will force the spirit of God himself—that spirit of God which dwells in the heart of man in the shape of free liberty of spirit.)

526. *His consort liberty*—The liberty here referred to is liberty of the spirit—the free, bold, enquiring spirit of man—that spirit of man which may be regarded as the consort of the deity himself.

526-28. *What but build...another's*—God wants that man should stand firm in the ways of faith by his own unaided exertion. To constrain the free spirit of man, therefore, would be equivalent to undoing God's work. *Unbuild*—ruin, destroy.

527. *His living temples*—i. e, men themselves who have been described by St. Paul as the living temples of God.

*Living temples*—as distinguished from dead temples of brick and stone.

528. *Built by faith etc.*—man who has been so created that he can live only by virtue of his own faith, i. e., faith which he himself realises to be true.

528-30. *Against faith etc.*—against the testimony of faith and conscience. *Who can be heard etc.*—who can be regarded as infallible.

530. *Yet many will presume*—i. e. presume that they are infallible. (Of course, the reference is to the doctrine of Papa infallibility.)

533-34. *The rest*—those who do not care for spirit and truth. *Far greater part*—who form the majority. *Will deem satisfied*—will think that the claims of religion will be satisfied if only they observed outward forms and ceremonies.

534. *Outward rites and froms*—referring to the elaborate ceremonial rituals of the Roman Catholic Church. *Specious forms*—elaborte forms of worship ; forms which seem to carry a sanctity about them. *Truth shall retire*—The observance of true faith will fall into the back ground.

536. *Bestuck......darts*—pierced with the arrows of slander.

536-37. *Works of faith......found*—Real works of faith will go out of the world.

538. *To good malignant etc.*—evil to the good and good to the evil. (In other words, bad men will prosper while good men will suffer from adversity.)

539 *Under.........groaning*—suffering cruelly under the load of its own sin.

539-40. *Till the day appear*—till the fatal day of judgment comes.

540. *Of respiration to the just*—that day which will give breathing pause to the just.

*Vengeance at return... ..woman's seed*—**Construe** thus : "that vengeance which would take place on the arrival of him (the woman's seed) whose aid has been so recently promised to you." *Last......to be revealed*—Connect with 'Him—the woman's seed.' **Construe** the whole passage thus : 'He, the woman's seed, *then* obscurely foretold ; *now* known as thy Saviour and Lord ;

and *last* to be revealed from the clouds in the full glory of the father, to dissolve Satan and raise new Heavens and new Earth from the conflagrant mass.'

542. *So lately promised*—referring again to the sentence lately passed upon man—that sentence which was coupled at the same time with promise of the Saviour's coming.

543. *Obscurely......foretold*—vaguely shadowed forth.

544. *Now amplier known*—known fully and clearly.

546. *In glory of the father*—invested with the full splendour of God himself.

546-47. *To dissolve......world*—to dstroy Satan and with him to destroy this wicked world also. *Raise*—recreate.

548. *The canflagrant mass*—the burniug mass of the universe. *Purged*—purified. *Refined*—freed from all grosser elements.

549. *Ages......love*—a perennial reign of peace, love and justice.

551-53. *To bring forth......bliss*—the result of which will be joy and happiness without end.

553. *Thy prediction*—thy prophecy concerning the future of the world.

554. *Measured......world*—spanned the whole gulf of time; covered the whole period of the world's history.

555. *Till time stand fixed*—a time when time itself will cease, *i.e.*, the final period and end of the world. *Beyond*—i.e., beyond the period to which you have brought the history of the world. *Is all abyss*—the unfathomable void of Eternity. *No eye can reach*—No one can foresee.

557. *Greatly instructed*—my heart full of divine knowledge. *Greatly in peace etc.*—greatly at peace with himself.

558-59. *Have my fill......contain*—I have as much knowledge as my mind can possibly grasp. *This vessel*—the mind of man.

560. *Beyond which......aspire*—Beyond what I now know, it would be folly for me to seek to know any farther. (In other words, it would be a folly for me to seek to know more than what you have pleased to teach me.)

561. *Henceforth I learn etc.*—N. B. Adam gives here the

sum and substance of the knowledge that he has received. I now know, he says, that it is best to obey and to love God; to fear him and to work and walk as in the presence of his eyes; to trust always in his Providence and to depend wholly upon him, knowing that he is merciful unto man and that he can overcome good by evil and the great by the small. Lastly I have learnt that to suffer for truth is "fortitude to highest victory" and that, to the true believer, death is the gate of life. *To obey is best*—it is best for man to acquiesce in the decree of God.

563. *To walk......presence*—so to conduct oneself in the world as if God is always watching over him; in Milton's own words, to work "as ever in the great Task Master's eye."

563-64. *Ever to observe......providence*—to trust wholly in the Providence of God.

565. *Merciful......works*—knowing that God has pity on all his creatures.

565-66. *With good...evil*—knowing that God can overcome evil by good.

566-67. *By small.....great things*—knowing also that God can accomplish the greatest effects by means of the humblest agents.

567. *By things deemed weak etc*—knowing that he can bring about the ruin of those whom the world considers great even by those whom the world considers weak.

568 *Worldly strong*—those who are regarded by the world as strong; also those who are strong with the strength of wickedness. *Worldly wise*—those who are wise in the ways of the world.

569. *Simply meek*—those who are wise in the ways of the spirit and hence meek and humble. *That suffering*—i.e. knowing that suffering.

570. Evidently, fortitude has been used in the sense of virtue. Of course the real meaning of the word is *strength*; but then *virtue* itself literally means strength. *That fortitude......victory*—that suffering is strength—such strength as will enable one to achieve the highest victory.

571. *The faithful*—those who believe in the redeeming power of Christ's sacrifice. *Death......life*—the entrance into a newer and fuller life.

572. *His example*—i. e. the example of the life and death of Christ.

575. *This having learnt etc.*—Michael takes up Adam's words where he says "Henceforth I learn" and so on. *This having learnt etc.*—namely, having learnt that to obey is best and so on. *Thou hast attained etc.*—you have learnt all that is possible for man to know.

575. *Hope no higher*—do not hope that you can attain to higher wisdom.

577. *All the ethereal powers*—the secrets of the sky.

580. *All the riches...enjoyedest*—if you could possess all the riches of the world.

581. *All the rule etc.*—if you could exercise sole dominion over the world. (If you acquired all the knowledge of the world; if you could possess all the riches that there is on earth; if you could exercise sole domination over the earth—even then your real wisdom would not be a whit the higher or greater than what it now is) *Only add etc.*—The idea is this—'You possess knowlege enough; now, add virtue to it'—and so on you must add virtue and so on.

582. *Deeds...answerable*—deeds corresponding in goodness to the knowledge you possess.

584. *By name...charity*—that love which will be known in future by the name of charity.

584-85. *The soul of all the rest*—that charity or love which is essential to everything good in the world. *Loth*—unwilling, reluctant.

585. *To leave etc.*—to depart from the place. *Shalt...thee*—you may lose earthly paradise; but you will always carry a paradise of contentment in you heart.

*Top of speculation*—Mount of vision; this eminence from which so many sights have been revealed to you. *Exacts*—demands. *The hour precise*—the appointed hour.

*Expect their motion*—Expect from me some sign ordering their advance.

593. *In signal of remove*—as a sign that you are now to remove from here. *Waves fiercely round*—is being brandished in the air.

595. *Her also etc.*—I have caused gentle dreams to visit her in her sleep and these dreams have quieted the agitation of her heart.

596. *Portending good*—connect with 'gentle dream' (Dreams portending good.) *All her spirits...submission.*—Eve has been quieted so far that she has now resigned herself entirely to the decrees of God.

597. *At season fit*—at some proper time in the future.

598. *Let her......heard*—communicate to her the knowledge which you have received from me.

599. *Chiefly etc.*—especially as much of the vision as will help to confirm her religious faith so that she too may believe in what you believe.

600-1. *The great deliverance...mankind*—that salvation which will be effected by one of her own descendants.

602-03. *That ye may live...unanimous*—You must communicate this knowledge to her in order that she may believe in your belief and that you two may spend your days together having one faith between you.

*Though sad with cause*—though having reason for sorrow viz. on account of your past sin.

*Much more cheered*—more hopeful than sad—viz. from thinking on the salvation promised to you.

IV.

## ll. 606-648.

As we have said again and again, the conclusion of the poem is exquisitely beautiful. No word is there of useless, vain lamentation; but a sense of gentle pathos and grief pervades the whole scene. The first parent of mankind, deprived of the blessing of Paradise, 'shed some natural tears' and then 'hand in hand' start forth upon their weary wanderings through the homeless, desolate world.

608. *Ran before*—ran a little in advance of Michael. *Found her waked.*—This does not agree with the argument where Milton says that 'Adam awakens Eve.'

611. *God is also in sleep*—he watches over us while we are asleep. *Dreams advise*—Connect with 'great good presaging'. 'My dreams tell me that some great good is going to happen to us.'

612-13. *In me is no delay*—I shall not give occasion for delay.

614. *With thee to stay*—'If I go with thee I shall be as happy

as if I were to stay here.' ( In other words, though banished from Heaven I shall enjoy the bliss of Heaven if only you are by my side.)

617. *Is to go unwilling*—is as bad as unwilling departure.

617-18. *Thou...all places*—The rest of the world is as nothing compared with you.

619. *Who...hence*—to be connected with "*thou*" in the preceding line. 'You who are banished from here for no fault of yours but simply on account of me.'

620-23. *This further consolation*—viz. that as all evil has come from me, so also the future salvation of mankind will come from me.

622. *Such favour...vouchsafed*—such favour has been granted to me unworthy.

626. *From the other hill*—not the hill from which Michael had been showing him the vision of futurity but the other hill where he had left his angelic guards. *To their fixed station*—to the station appointed for them.

628-29. *On the ground......meteorous*—looking like meteoric balls they passed swiftly over the ground with their radiant angelic shapes.

629. *Gliding meteorous*—moving swiftly like meteoric shapes.

630. *Marish*—same as marsh. *Gathers grounds etc.*—follows swiftly at the heel of the labourer as he trudges homeward.

628-32. *The cherubim descended......homeward returning*—**Expl.** Just as evening mist drawn from marshes and riverbeds gathers at the labourer's heel in the shape of moving balls of fire so also these cherubims with their radiant luminous bodies seemed to glide like meteoric shapes close over the ground.

633. *Before them blazed*—i.e. shone in front of the guard of angels.

634. *Torrid heat*—fierce, intense heat. *Which with torrid heat etc.*—The burning brand of God with its fierce heat, seemed to be turning the temperate climate of that place into something hot like the African atmosphere.

635. *And vapour...a dust*—heat as fierce and parching as the heated atmosphere of Africa.

*To wither*—to shrival and wither up.

636. *That temperate clime*—namely that region of Paradise which hitherto had known only a temperate climate.

636-37. *Whereat in their hand etc.*—Evidently a reminiscence from the vivid passage in the Bible where the angel of God is represented as seizing Lot and his wife in either hand and hurrying them away from the burning city of Sodom. *In either hand*—one in each hand. *Our lingering parents*—our parents who were still loitering, as if reluctant to depart from Paradise.

640. *To the subjected plain*—to the plain which lay beneath them. (The expression, *subjected plain*, is used here in the literal Latin sense of 'something lying below'; there is no sense of subjugation or inferiority here.)

641. *They looking back etc.*—They beheld as they looked back. *So late etc.*—that paradise which, till recently, was their happy dwelling place.

643. *Waved over......brand. Brand*—evidently here means sword. (Its original meaning is "a burning piece of wood" and not a torch as one commentator seems to suppose.) *That flaming brand.*—Mr. Verity says that we need not take 'brand' in the sense of *sword* here; the original sense will be sufficient. But it is evident that Milton is thinking here of the last verse of *Genesis*, III. where it is said "he drove out the man and he placed at the east of the garden of Eden cherubims and a *flaming sword which turned every way*, which kept the way of the tree of life." It is therefore perfectly sure that Milton uses the word *brand* for *sword* here

644. *With dreadful...arms*—viz. the faces and arms of the cherubims who were stationed as guards there.

645. *Natural tears*—natural at having to depart from the place where they had enjoyed so many happy hours together.

*The world was all etc.*—the whole world was spread out before them. *Their place of rest*—their habitation.

646-48. *Wandering...slow*—wandering aimlessly because not knowing where to go.

649. *Through Eden*—They have been banished from Terrestrial Paradise; but they are still within the region of Eden itself. From this we are to infer that the garden of Paradise formed only a portion of the wider region of Eden.

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# Appendix A.

## List of similes.

N. B.—The student will notice the paucity of similes in these latter books of *Paradise Lost*—specially as compared with the profusion of similes in Book I and II. Thus there are 16 similes in Book I and not less than a dozen in Book II. On the other hand, there is not a single simile in Book XI,* while in Book XII, there are only two—both coming at the tail-end of the poem. Things are a little better in Book X where we have *five* similes ; but of these no less than *three* occur with the short space of 30 lines.

*The Homeric simile.*—Most of Milton's similes are of the nature of what are called Homeric similes. Now, what is a Homeric simile ? Briefly speaking, the thing may be stated thus.

We get a simile when a thing is compared to an image. But in a Homeric simile, the poet besides confining himself to the mere fact of comparison, is lured on by the beauty of the image itself and gives us a complete and elaborate picture of the same.

## Similes in Book X.

1. *As when a flock......from so far.*

( ll. 273-281. )

Death, snuffing the air and scenting his quarry from afar, is compared to a flock of ravenous fowl which come flying to a field of battle against the day of combat—lured on by the scent of coming carnage, by the smell of the blood-shed to be.

2. *What they met............Cathaian coast.*

( ll. 285-293. )

Sin and Death driving towards the mouth of Hell the crowded mass of materials which they have gathered in Chaos, are compared to Polar worlds ; blowing from opposite directions and driving together those mountains of ice which block up the imagined way &c.

* In Book XI,—Michael's sword-belt is compared to the zodiac. This no doubt is a simile but it hardly affects our argument.

3. *The aggregated soil......floating mace.* (ll, 293-296).

Death strikes with his petrific mace the aggregated mass of materials and fixes them fast just as the island of Delos was fixed firm by the trident of Neptune.

4. *As when the Tartar......utmost Hell.* (ll. 431-437.)

The fallen angels, left on guard at utmost boundary of Hell, had abandoned their station and retired far inwards—just as the Tartar retires from before the Russian by way of Astrakhan or just as the Bactrian Sophi retires from before the power of the Turk.

5. *At that tasted fruit......intended.* (ll. 687-689.)

At the tasting of this fruit, the Sun turned aside from his path, just as later on he turned aside from the Thyestean banquet.

N. B.—prof Scrimgeour mentions two other similes as occuring in this book :—*e. g.* (1) *Not so thick......Ophiusa* (526-28.)

(2) *Sat thicker.........Megara.* (ll. 558-60.)

But neither of these seems to be a genuine instance of a simile. No doubt, comparison is the essence of a simile—but it is a comparison of quality a comparison which gives us a vivid idea of the thing to be illustrated. Here, on the other hand, we have simply a comparison of degree or extent. Besides, one of the distinguishing marks of a simile is that it should be a comparison not between *like* and *like*, but between *like* and *unlike*. To say that one snake is larger than another or that snakes are more plentiful in one country than in another would hardly be a simile.

## Similes in Book XII

1. *On the ground...homeward returning*-(ll. 628-32).

The cherubim glided swiftly over the ground just as an evening mist, risen from a river, glides in the form of an ignisfatuus over the marish and gathers at the heel of the home-returning farmer.

N. B.—Prof. Scrimgeour says that we get a pair of similes here; and evidently he thinks that the cherubims are first compared to a meteor and then to an evening-mist. But it is nothing of the sort. It is the evening-mist which rises from the river and 'glides meteorous' over the marish; and the motion of the angeles is compared to the meteorous gliding of the evening-mist. (Evidently Milton is thiking of an *ignis-fatuus* or will-o'-the-wisp as it is called.)

2. *The brandished......clime* (ll. 633-636.)

The sword of God, as it was brandished in front of the cherubim, blazed like a fierce comet.

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## Appendix B.

## List of words used in a peculiar sense and peculiar constructions.

**N. B.**—Milton often uses words not in their ordinary accepted sense, but in their radical Latin sense. Sometimes again, he gets a double value out of his words—by using them both in the sense which they bore in their original Latin as also in the sense which they had acquired in English.

A list of such words as also of the Latin forms of construction which Milton constantly uses is given below :—

### Words

BOOK X

*Adamant*, 318—*Lit.* untameable, unsubjugable. (Gk.) Milton uses it to signify any hard metal or stone.
*Aggravate*, 519—to intensify. Lit. to make heavier. (*Gavis*, heavy.)
*Attrite*, 1073—worn out by friction. (*Attritus.*)
*Blanc*, 656—white, (French).
*Complicated*, 523—twisted together. (*Lat, Complicare.*)
*Connive*, 624—from Lat. *connivare*, to shut one's eyes.
*Derived*, 77—deflected, turned aside ; used of the course of a stream.
*Divan*, 457—Council. (Arabic, *Diwan.*)
*Dragon*, 529—serpent. (Gk.)
*Equal*, 748—Fair. (Æquus.)
*Extenuate*, 645=Lit. weaken. (Lat. *tenuis.*)
*Explode*, 546—Lit. to drive off by clapping. Hence, Milton uses it in the sense of 'hooting,' 'hissing.'
*Found*, 256—to build, to lay the foudations of. (*Fundare.*)
*Forfeit*, 304—connected with L.L *forfiscatum*, a fine.
*Foment*, 1071—to keep warm. (Lat. *Fovere*).
*Frequenting*, 1091—filling.
*Glutted*, 633—swallowed (*Glutire.*)

*Inoffensive*, 305—free from obstacles; not causing one to offend, *i. e.*, stumble.
*In station*, 535—on guard.
*Just array*,,—regular. (*Justus.*)
*Moment*, 45—Force. (Lat. *momentum.*)
*Mole*, 300—causeway, embankment. (Lat. *moles*, meaning any massive structure.)

*Obvious*, 106—'coming to meet.' (Lat. *obvius.*) *Thy obvious duty*—duty which ought to have met me halfway, as it were.

*Offices*, 960—kindly acts, services (*officion*).
*Outrage*, 707—Lit. 'going beyond bounds'; thence 'excessive violence.' (French )

*Part...Person*, 155—character. (*Persona.*)
*Pontifical*, 313—Bridge-building.
*Pretended to*, 872—stretched before. (Lat. *Preatentus*.)
*Reduced*, 438—led back. (*Reducere.*)
*Reluctant*, 515—struggling against. (Reluctare)
*Sagacious of*, 281—Scenting (*Sagax* )
*Sidereal*, 693—pertaining to stars
*Several*, 610—different. (*Separabilis.)*
*Sophi*, 433—Milton uses it as a title. *Bactrian Sophi*—the Sha of Persia. (Arabic, *Safi*—chosen.)

*Sublime*, 536—uplifted. (*Sublimis.*)
*Supplanted*, 513—tripped up.
*Vexed*, 314—tempest-tost (*Vexare*).
*Virtue*, 372—courage, strength (*Virtus*).

BOOK XI.

*Atrophy*, 488—wasting away from want of nutrition. (Gk.)
*Clang*, 835—Cry of birds. (*Clangor.*)
*Defend*, 86—forbid. (Fr.)
*Devote*, 821—Set apart as by a vow. (*devotus*).
*Herald*, 660—The form of the word is evidently influenced by Milton's recollection of the Italian *Araldo.*

*Listed*, 860—The word *list* literally means 'a strip or band of cloth.' Thence *listed*—arranged in bands or stripped.

*Luxurious*. 715—lustful. (*Luxuria*).
*Marasmus*, 468—Consumption; wasting away. (Gk.)
*Obvious*, 374—exposed; and not in the sense in which is used in Book X.

*Orisons*, 137—prayers. (*Orationem.*)
*Prevenient*, 3—coming to meet. (Lat. *Præventire.*)
*Sacred*, 821—Set apart by vow ; doomed. (*Sacre.*)
*Scale*, 656—ladder. (*Scala.*)
*Stabled*, 752—had their lairs. (*Stabulum.*)
*Troll*, 620—to roll. (From old French *Troller*, to drag about.)

BOOK XII.

*Abyss*, 555—Gulf. (Lat. *Abyssus*, depth.)
*Adust*, 635—Scorched. (*Adustus.*)
*Argue*, 283—Show, prove. (*Arguo.*)
*Capital*, 383—Deadly, fatal. (Also 'pertaining to the head,'—from Lat. *Caput*, head.)

*Charity*, 584—Love. (Lat. *Carus*, dear.)
*Marish*, 630—Not the same word as *Marsh*, though meaning the same thing and coming from the same source.

*Subjected*, 640—Lying low. (*Subjectus.*)
*The Sum*, 575—Sum total. (*Summa.*)
*Top of Speculation* 588—Hill whence we have looked as from a watch-tower.

## Peculiar forms of Construction.

1. I shall not *err the way*—X. 266-267.
2. *Mortal change.* (Change into mortality)—X. 273.
3. *Sagacious of his quarry*—X. 281. (Scenting his object of prey.)
4. *After Eve seduced*—X. 332. (After the seduction of Eve.)
5. *Utmost hell*—X. 437. (The extreme regions of hell.)
6. *Long were to tell*—X. 469.
7. *O miserable of happy*—X. 720. (*Of* here is equivalent to the Latin *ex* and denotes change from one condition to another.)

8. *Accurst of blessed*—X. 723.
9. *As in our evils*—X. 978. ('Considering that we are in such evil condition.')

10. *Thy implanted grace*—XI. 23. (The grace which you have implanted in man.)

11. *More wakeful than to drowse*...XI. 131. (*So* wakeful *as not to* drowse.)

12. *Neither......and*—XI. 773-74. (A peculiarly Latin form of construction.)

# QUESTIONS AND ANSWERS

ON

# PARADISE LOST

Book x.

**Q. 1. How does God seek to justify himself against the possible charge of being responsible for man's fall ?**

(See lines 9-11 ; also 43-47)

God takes shelter, one may say, under the doctrine of man's free-will. His justification may be thus given :

1. Man was invested with absolute freedom of will and with strength which was quite sufficient to have withstood the wiles of Satan.

2. No doubt, God prophesied man's fall ; but this prophecy did not necessitate his fall.

3. So far from compelling his fall, God's decree did not even influence man's free-will in the slightest degree.

4. If man fell, therefore, the responsibility rested entirely with himself.

**Q. 2. What is Milton's conception about the status and function of the Son—specially as it appears from the conversation between God and the Son in Book X ?**

According to the doctrine of orthodox Christianity, there is no difference whatever between the Son and the Father—Christ being *co essential* and *con-substantial* with God.

But Milton's position is widely different from that of Orthodox Christianity. No doubt, in one passage (l. 86) he speaks of the Son's "high collateral glory" ; but generally speaking, he assigns to the Messiah a position definitely inferior to that of the Father. Thus the Son insists again and again that it is for God to decree while it is for him (the Son) to carry out the "supreme will of the Father."

As for the Messiah's function, Milton draws pointed attention to its twofold aspect. He is man's judge—sent down by God to execute sentence on rebellious man ; but then also he is man's advocate—his "ransom and redeemer voluntary." This two-fold character is preserved even in the scene of the judgment. The Messiah passes judgment first ; but then he is immediately careful to clothe man's nakedness with the skin of beasts and his inward nakedness with the robe of righteousness.

**Q. 3. How is the confession of their guilt extracted bit by bit from Adam and Eve ?**

The scene is almost like that of a cross-examination in Court and can be given thus in the form of question and answer.

Q. Why did you hesitate to appear before me ?

A. I heard your voice and was afraid. Besides I was naked and felt ashamed.

Q. But you have heard my voice often, and never felt afraid before ! Besides how did you know that you were naked ?

A. (No answer.)

Q. Have you then eaten the fruit of the forbidden tree ?

A. (Reluctantly) Yes, I ought not to inform against the woman ; but she gave the fruit to me and I ate thereof.

Q. (To Eve) Did you do this, woman ?

A. Yes, the serpent tempted me and I fell.

**Q. 4. How does Milton justify the sentence passed upon the serpent ?**

At first sight, it appears that there was a twofold wrong involved in the sentence passed upon the serpent.

(i) In the first place, the serpent was condemned unheard.

(ii) In the second place, the serpent was punished for the fault of another. He was but a poor instrument in the mighty hands of Satan.

As regards the first point, Milton says that the serpent was not entitled to be heard "Conviction to the serpent none belongs." He was a rebel to all law ; moreover, he was self-condemned by flight. (ll. 83-84)

(But here Milton apparently makes a confusion between Satan and the Serpent. If Satan only had been condemned, there would

have been nothing to say against it ; but the sentence extended also to the serpent whose form had been assumed by Satan.)

As regards the second point, Milton suggests that there must have been something perverse—something inherently wicked in the very nature of the serpent ; otherwise, why should he of all creatures, have been selected to serve as the instrument of Satan ?

**Q. 5. (a) Give an account of the origin of Sin and Death. What is the allegorical significance of the story ?**

**(b) What is the allegorical significance of Sin and Death building a bridge from Hell to Earth ?**

(*a*) This question does not properly arise in connection with this book. But see Notes, p. 20. (Students who are curious about it will notice that Sin rose out of Satan's head just when the wicked idea of rebelling against God first entered his mind. In other words, Satan's idea of rebelling against God was the first act of Sin in the Universe.)

(*b*) The allegory is obvious. It is Sin which must pave the way for man's descent to Hell. Sin brings on Death (spiritual death—atrophy of the soul) ; and Sin and Death combined must lead man to Hell.

The bridge was first built for Satan—the arch-sinner of the Universe ; and since that time, it has always stood wide open for generations of men to pass along its broad and beaten track.

**Q. 6. Describe after Milton the building of the bridge between Hell and Earth.**

(See *notes*, pp. 23, 24 and 25)

Notice the three stages successively.

(1) First, there is the collection of the materials.

Sin and Death fly out into Chaos ; lay hands upon whatever material they can gather ; and then, like winds working from opposite directions, begin shoaling them from either hand towards the gates of Hell.

(2) Then, there is the consolidation of the materials into one vas mass. This is done (*a*) partly with the help of

"asphaltic slime," (*b*) partly by Death binding the mass with his 'petrific mace,' and (*c*) partly by Death looking upon it with his Gorgonian eyes.

(3) Lastly, the whole immense mass is 'wrought on' over the foamy deep and joined to the 'immovable wall' of the fenceless world by chains and pins of adamant.

**Q. 7. How does Sin learn that Satan has succeeded in his enterprise?**

(See ll. 235-50.)

Sin's arguments may be thus given :—

(1) If Satan had failed, he would, by this time, have been driven back to Hell by his vengeful enemies; for no place is more suitable for his punishment than Hell.

(2) Besides, I feel an accession of new vigour within myself; and this can only be due to the success of my great progenitor.

(3) Also, a mystic bond of unity seems to be drawing me on towards him.

**Q. 8. Sketch the conversation between Satan and his offspring.**

The conversation is an exchange of compliments and mutual self-congratulation.

Pointing to the bridge that has been just finished, Sin magnanimously disclaims all credit for having built it. "It is all your work," she says; "It is you who have given us power to extend our power thus far and to have built a bridge over Chaos. Nay, more, this universe is now yours; you have entirely gained back what once you lost in heaven; and God himself must divide sovereignty with you."

Satan is equally lavish with compliments in his reply: "You have merited much of me; you have thoroughly proved your fitness to be my descendant; you have made one continent of earth and Hell. Go, therefore, and prosper; for I give the whole world to be your prey."

**Q. 9. How does Satan recount the story of his achievements in Hell?**

The whole speech is a tissue of boastfulness, vainglory and lying and shows the utter degradation that has come over the character of Satan.

He begins by magnifying the difficulties of his journey; "you will *now* find a broad and beaten highway between Hell and Earth; but I had to toil out every inch of this uncouth passage. Besides, Sin and Chaos, jealous of their secrets, bitterly opposed my journey."

Then he proceeds to make merry over the ease with which he has conquered man and over the supposed folly of God. "I tempted man with such a ridiculous trifle as an apple; and God, 'offended thereat,' has, like a sulky child, given up the world and man to be wholly our prey.

Lastly he pooh-poohs the sentence that has been pronounced upon him and triumphantly invites his followers to "enter into full bliss."—But by a dramatic stroke of justice the full bliss happens to be a change into the loathed form of serpents.

## Q. 10. What is the punishment meted out to Satan and his followers?

There are two branches to this punishment.

First, there is the transformation into the loathed form of serpents.

(1) About this notice the dramatic *suddenness* with which the punishment falls. Satan has finished his speech—finished it with a rhetorical flourish of triumph; and he eagerly expects to be greeted with a burst of jubilant cheers. Instead, his ears are greeted with an universal hiss. His followers have been all changed into serpents and can only hiss with their forked tongues. Amazement falls upon Satan. But he cannot wonder long; for the same transformation overtakes him too; and the same fate befalls the minor angels waiting outside.

(2) Notice, secondly, the dramatic *propriety* of the punishment. Satan had tempted man in the shape of the serpent; and so it was but just that he should be punished as a serpent.

The second branch of the punishment is that they are all lured by the sight of fair apples; and when they seek to eat the fruit, it turns into ashes in their mouth.

Here also, notice the dramatic propriety of the punishment. It was with an apple that Satan had tempted Eve; and so it was but fitting that he also should be made to suffer through the means of an apple.

### Q. 11. What according to God, is the purpose with which he has allowed Sin and Death to prey upon the Universe ?

The Father expresses his position thus :

"Sin and Death as well as their progenitor, Satan, seem to think that it is only my folly which permits them to prey upon the universe. But my object is far otherwise.—Man's rebellion has cast a taint over the world ; and just as dogs eat up dirt and offal so I intend Sin and Death to eat up the filth and dirt which Man's sin has cast upon the universe. And when they became crammed and gorged with this prey, they will fall an easy prey to the Son's victorious arm." (See *notes*, p. 53).

### Q. 12. Describe the changes that were effected in the universe as the result of man's sin.

(See ll. 650-714 ; also Bk. XI. 181-192.)

Every part and member of the universe is affected by these changes.

1. Notice first of all the alteration produced in the Sun, Moon, and the Planets. Hitherto the Sun had moved in a line parallel to the axis of the earth ; and the result was perpetual spring with equal days and nights except to the inhabitants of the farthest North. But now—whether it was the earth which was moved from its original position or it was the Sun which voluntarily turned aside from its former path—in any case, the paths of the Sun and Earth met each other obliquely at an angle of $23\frac{1}{2}$ degrees ; and the result was that change and variation of the seasons which we now experience in this world.

The Moon also, like the Sun, had new functions assigned to her ; and the planets, hitherto wholly benignant for man, were taught how to occupy new positions in Heaven and how to combine with other planets so that they might be of noxious efficacy to man.

2. The changes in the position of the Sun, Moon and planets necessarily brought about other changes in their turn. Thus, the winds, hitherto wholly favourable to man, now began to blow from adverse and contrary directions ; and the thunder also began to rattle through the dark upper chambers of the air.

3. But these changes were not confined only to lifeless and inanimate things. Discord, based upon instinctive antipathy, appeared among the brute, irrational creatures of the earth ; and Adam soon had some startling experience of the new cruelty that now appeared in Nature. Thus the eagle suddenly pounced down upon two birds of gay plumage and the lion set off in pursuit of a gentle brace of 'hart and hind.'

### Q. 13. Bring out the main lines of argument running through Adam's bitter soliloquy in the garden.

Two main lines of argument run through Adam's bitter speech of pity, self-reproach and despair.

1. In the *first* place, he is inclined to blame God for the fact of his creation. 'Why did God create me at all, since I never asked the boon of life from him ?'

2. In the *second* place, he welcomes Death and yet hesitates to meet it. (But this hesitation does not spring from fear. If death had meant dissolution, he would have welcomed it at once. But then he does not know what death is ; and hence his fear and uncertainty.)

### Q. 14. Why is Adam inclined to blame God ? And how does he meet his own argument ?

Adam's argument may be thus summarised :

(*a*) I never asked the boon of life from God. Why did he create me then ?

(*b*) If he created me, why did he not make me strong enough to resist the wiles of Satan ?

(*c*) Since he did me the injustice of creating me without my will, why does he not make me some reparation by allowing me to die when I wish to do so ?

But Adam answers these arguments himself ; and the tenor of his reply may be thus indicated :

(*a*) It is too late to be caviling at God's decision. If I did not want the boon of life, I ought to have said so at the first possible moment.

(*b*) I accepted the 'god' that life provides. Must I then be complaining when I am offered the evil also ?

(*c*) If an earthly son being blamed for his sin and disobedience

were to retort upon his father by saying, "Why did you create me ?" would that be considered a sufficient answer ?

**Q. 15. Adam welcomes Death and yet hesitates to meet it.** (See answer to question 13.)

As we have said already, Adam's hesitation springs not from fear but from uncertainty. If death had meant dissolution, final annihilation, he would have welcomed it at once ; but then his difficulty lay just here—it *might not mean dissolution.*

(1) In the first place, death might mean death of the body only and not of the soul. And if the spirit continued to survive—with all its tormenting memories and bitter sense of remorse—death would be no boon to Adam. (He welcomed Death, because death meant oblivion ; but if the spirit survived, then death would not bring oblivion.)

(2) In the second place, death might mean no dissolution either of body or mind—it might only mean lengthened and protracted agony.

**Q. 16. What is Eve's proposal for avoiding God's curse ? How does Adam answer it.**

Briefly speaking, Eve's proposal is to anticipate death by self-death. She argues thus :

The worst feature of our punishment is that it is not simply we who are going to suffer but our children through us. But if we die and thus do not beget children, this surely can be avoided.

Adam's reply is twofold :—

(1) In the first place, it is useless to think of circumventing God. If God is determined to punish us, or our posterity through us, we cannot defeat his intention by any ruse on our part.

(2) In the second place, it would be sweet to take revenge not upon the serpent, but Satan. But this revenge could only be taken by the "woman's seed" ; and so, if we die now or live childless, Satan would escape due punishment.

(3) Lastly, he is fortified in his desire to live by the mercy that God has already shown and the further mercy he has promised.

**Q. 17. Explain full the following passages :—**

(*a*) *They towards the throne......approved* ll.28-31.
(*b*) *Soon shall find......bounty scorned* ll.52-54.
(*c*) *Conviction......belongs* l.84.
(*d*) *He clad......repaid* ll.216-217.

He clothed them with the skin of beasts—beasts which had been killed for the purpose or which had shed their skins and been supplied with new coats instead, even as the serpent is.

The difficulty is in the second line. "Just as snakes shed their skins and are repaid (refurnished with new skin)—so these animals had cast off their skins and the son now furnished Adam and Eve with their cast off skins.

(*e*) *When behold Satan......rose* ll.326-329.

(*f*) *On either side disparated Chaos..............indignation.* ll.415-418.

(*g*) *Howsoever some tradition....................Jove was born.* ll.578-584.

They did not succeed but they must have circulated some false rumour about their success. Otherwise, whence did the heathen derive their tradition that the serpent (Ophion) with 'wide-encroaching Eurynome' (same as Eve) were first rulers in heaven—that Ophion and Eurynome, who were supplanted by Ops and Saturn, and who again in their turn were succeeded by Jove.

(*h*) *My scornful enemies......on what was pure* ll.625-632.

The difficulty lies in the second cause. "The sun must have turned aside ; otherwise (if the Sun had not turned aside) how did the people in those days (*viz* in the days before Sin) suceeed in avoiding the extremeness of heat and cold ?"

(*i*) *At that tasted fruit......heat* ll.687-670.
(*j*) *All that I eat......curse* ll.728-729.
(*k*) *As my will......the good I sougt not* ll.746-752.
(*l*) *That were to extend......own sphere* ll.804-808.
(*m*) *Nothing wants......henceforth* ll.869-872.

You are a serpent in nature ; and therefore it is only necessary that you should look alike also a serpent so that people may be warned away from your presence.

(*n*) *How we his gathered beams................supply the sun* ll.1070-1078.

The poet is referring to two possible methods of kindling fire—(1) by gathering the sun's reflected beams and with their help igniting dried matter ; (2) by kindling air into fire by the collision of two bodies—just as lightning is kindled by the collision of two clouds.

*Tine*—kindle, ignite.

## Q. 18 Annotate the following expressions :—

Moral sentence l 48 ; thy transgressor l.72 ; Convict by flight l 83 ; from wrath more cool l,95 ; obviout duty l.106 ; death denounced that day l.210 ; Err the way l.266 ; Mortal change l.273 ; Sagacious of his quarry l.281 ; Flow diverse l.284 ; art pontifical l.313 ; Seconded upon her husband l.333 ; fatal consequence l 364 ; illustrious track l.367 ; Bactrian Sophi l.433 ; Plutonian hall l.444 ; Permissive glory l 451 ; Divan l.458 ; In possession......right l.462 ; unoriginal night l.477 ; Supplanted l.513 ; Complicated monsters l.523 ; Unhideboun corpse l.601 ; Who can extenuate thee l.645 ; Synod unbenign l.661 ; To the winds........corners l 664 ; the Levant and Ponent winds l.704 ; lateral noise l.705 ; Miserable of happy l.720 Incorporate both l.816 ; minds not......cries l.859 ; the part sinister l.886 ; this novelty on earth l.891 ; the air frequenting l.1091.

### Book XI.

## Q. 1. (a) God says that eternal life would serve only to prolong man's misery ; also that nature's laws forbid man to dwell in Eden. Why ?

As regards the first part of the question, see *text*, l 57-62.

God says that he created man endowed with two fair gifts—(*i*) happiness and (*ii*) immortality. Of these, he had forfeited the first through his own folly ; and happiness being lost, eternity of existence would only serve to eternize his misery. Death, therefore, was a veritable boon to him—as providing him an escape from the endless miseries of life.

As regards the second part of the question, see *text*, ll. 49-55.

The elements of Eden, says God, are perfectly pure ; they know nothing of grossness, or any foul admixture. Man, on the other hand, since his late act of disobedience, has become sinful and corrupt. Hence, Paradise, as pure, is bound to throw off Man as impure ; and hence the impossibility of his further continuance in this happy garden.

### Q. 2. What reason does God urge for banishing man from Eden ?

The reason, as put forth bv Milton, seems to be unspeakbly petty and mean. "Since his taste of the forbidden fruit, man has become like us in point of knowledge. Suppose that he goes further still ; having tasted of the Tree of Knowledge, suppose, that he is tempted to taste of the Tree of Life Then he will be immortal like us and a menace to our power. Hence, let us remove him from Eden when still there is time." (*Text*, ll.84-89.)

### Q. 3. What are the omens that appear before Adam and Eve ? What symbolic significance can be put upon them ?

These omens were three in number :

(1) The bird of Jove stooped down from his 'aery tower' upon two birds of gayest plumage.

(2) The lion, first hunter then began chasing a gentle brace of hind and hart. (Both flights, it should be noted, were towards the eastern gate—'one way the self-same hour.')

(3) After 'short blush of morn,' air became suddenly eclipsed.

So far as the first two are concerned. they symbolize the coming expulsion of Adam and Eve from Paradise. This fact is further emphasised by the mention of the eastern gate, for Adam and Eve also were to be expelled through the Eastern Gate and a gurad of Cherubim would be placed over it after their departure.

The third omen refers to the brief and fugitive happiness of Adam's life ; his day also (the day ot his life) had become overclouded after short blush of morn—after a brief period of intense happiness.

### Q. 4. How do Adam and Eve respectively bear the news of their coming banishment ?

(See *text*, ll. 265-285 ; 296-302 ; also *notes*, p. 100.)

Eve takes it very much after the manner of a loving and tender woman of the earth : she is disconsolate at the thought of leaving for ever the home of her childhood and love. 'How can I bear to leave this bower where I had hoped to spend the brief respite of my days ?' How can I leave these flowers which I had trained with my own hands and which I visited morning and evening ? Lastly, how can I part from this nuptial bower which I decorated with my own hands ?

Adam takes the news in a calmer and manlier spirit. "If prayer could have moved the Almighty, I would never cease to weary him with my assiduous cries ; but I know that it is useless to pray against God's unalterable decrees. However, what affects me most in departing from here is that henceforth I shall be deprived of His blessed countenance. Had I continued here, I would have worshipped from day to day at the places which he used to frequent ; and in the days to come, I would rear grateful altars at all such places and point them out to posterity."

**Q. 5. Sketch the visions successively uufolded before Adam.**

(See *notes*, pp. 108, 110, 115, 121, 125.)

The vision ranges from point to point over the whole episode of man's history from creation to the flood ; also it covers every aspect of man's activity and Sin. It can be viewed from both those aspects. But it is the second which is uppermost in Milton's mind.

Thus, in the first vision, we have a picture of death—death by *violence.*

In the second, we have death from disease disease which is brought about by *intemperance.*

In the third, we have the unholy union between the sons of Seth and the daughters of Cain ; and the consequent sins of *lust and sensuality.*

In the fourth, we have *unrighteous war* and the *persecution of the just.*

In the fifth, we nave God's punishment upon man for his manifold iniquities. The flood washes away the evil record

of man's life ; and with it, we come to a natural period in the history of the world.

**Q. 6. How does Milton seek to justify God's rejection of the offering of Cain ?**

Apparently, God's rejection of the first fruits of the earth presented by Cain (and his acceptance of the firstlings of the flock presented by Abel) was whimsical, arbitrary and unjust.

But Milton is anxious to vindicate God's character ; and so he says that Cain's offerings were rejected because he had not chosen them with care and reverence. He had picked up the things at random—the green ear together with the yellow sheaf—while Abel had proceeded in a seemly and reverent fashion.

**Q. 7. *(a)* What precept does Michael lay down for attaining to a green old age ?**

**(b) What are the disadvantages of old age ?**

See *text*, ll. 530-540.

(*a*) Michael's precept is the rule of the golden mean—the rule of not 'too much'. Avoid excess in what you eat and drink ; make nutriment end not gluttonous delight your object in eating and drinking ; and then your days will be prolonged for many years and when you die you will drop off easily and naturally to the grave —like ripe fruit seasonably gathered and not violently plucked from the boughs.

(*b*) But while Michael lays down a precept for reaching old age, he is evidently anxious that Adam should *not* follow his precept. In any case, he is careful te emphasise the evils of old age. If you reach old age, you will lose your strength and beauty ; your senses will grow dull and you will lose all taste for pleasure ; and instead of the briskness and vivacity of youth—a dull and cheerless depression will weigh down your spirits.

**Q. 8. Describe after Milton :**

(*a*) *The immediate occasion of the flood.*
(*b*) *The flood itself.*
(*a*) See *Text*, ll. 712-725.

Wars had ceased but men had become sinful and licentious in the extreme ; they had given themselves wholly up to luxury and riot,

adultery and prostitution ; and lust and drunkenness naturally led up to civil broils. One righteous man had risen up amongst them viz. the patriarch Noah. But they paid no heed to his admonition so that the patriarch 'removed his tents far off' from his sinful fellow-men as foreseeing the doom to fall upon them.

*(b)* See *text*, ll. 733-753 ; also 824-35.

Take the different stages of the catastrophe in succession.

(i) First, the south wind rose and drove together the winds under Heaven ; and to the assistance of these clouds, the hills sent forth vapours and damp exhalation.

(ii) The massed clouds hung overhead like a dark ceiling.

(iii) The rain rushed impetuously down and continued till the face of the earth was blotted out ; also the fountain of the deep broke up and caused the sea to swell beyond all bounds. Only the Ark survived ; all other dwellings were overwhelmed by the flood ; and monstrous sea-creatures whelped and stabled where erst had been proud palaces. Even the mount of paradise was swept away from its place and carried away by the flood till it was fixed fast at the head of the Persian gulf.

(iv) Then the sun burst forth again and began to drink up waters with its hot, fierce blaze—so that the waters slowly retired and the tops of hill looked like rocks as they emerged from the water. And then the Ark touched ground and the flood was over.

**Q. 9. How does Michael make out that wars must ultimately end in luxury and corruption ?**

See *text*, ll. 791-803.

In all wars, there must be two parties—the conquerors and the conquered. Now so far as the conquered are concerned—wearied with their exertions, after having spilt so much blood and done so much waste, they naturally turn to thoughts of luxury and peace.

As for the conquered, they lose their freedom, and losing freedom they lose all virtue ; their only care is to live in ease and safety—flattering their lords and picking up such cumbs as their masters may scatter among them.

(Students, specially students hankering after deputy-magistrateships, must read these passages with bitter searchings of heart.)

**Q. 10 Explain with full reference to the context and allusion.**

(*a*) *Prevenient grace...instead.* ll. 50-55.

(*b*) *Those pure immortal elements...corrupted.* ll.50-57.

(*c*) *Four faces...opiate rod.* ll. 128-133.

(*d*) *Sufficient...mavest cover.* ll. 252-257.

Your prayers have been heard ; Death has been 'defeated of his seizure' for many days ; and this period of respite has been given to you in order that you may repent and atone for one bad act by "many deeds well-done."

(*e*) *Gently hast thou told...end us.* ll. 298-300.

(*f*) *Good with bad...adverse.* ll. 358-64.

(*g*) *To nobler sight...had bred.* ll. 411-414.

(*h*) *Despair tended...final hope.* ll. 489-493.

(*i*) *Therefore so abject...themselves.* ll. 520-525.

Adam had complained that disease should so disfigure man's image which, after all, was the likeness of God.

Michael's answer is twofold ;

(1) It is not god's image in man which disease disfigures ; for when man first gives way to brutal indulgence (the cause of disease) he, in a manner of fact, gives up god's image and assumes the semblance of brutes.

(2) Again, if it is god's image which is disfigured, the fault lies with man ; for it is he who, by his vile intemperance, first showed irreverence, for god's image.

(*j*) *His volant touch...fugue.* ll. 561-63.

(*k*) *Judge not...divine.* ll.603-606.

(*l*) *Two massy clods...underground.* ll. 565-570.

(*m*) *But still...begin.* ll. 632-633.

(*n*) *Him the most high...punishment.* ll.705-710.

(*o*) *Those now...must be.* ll. 766-770.

(*p*) *What mean...the earth.* ll.879-883.

## Q. 11. Annotate :-

Blown vagabond and frustrate (16) ; I thy priest* (25) ; His advocate and propitiation (33) ; without cloud (45) ; Peccant angels (70) ; The waters of life (79) ; Flaming warriors (101) ; vacant possession (103) ; So prevalent (144) Eve rightly called (159) ; Aery tower* (185) ; Carnal fear (212) Hierarch (220) ; Of us...determine (227) ; Iris...woof (244) ; Of such shape...princes (297)* ; Our frailty (302) ; In memory or monument (325) ; Utmost skirts (332) ; Fomented... power (338) ; Even ground (348) ; Mortal passage (366) ; Obvious breast (374) ; Geryon's sons (410) ; To sense...than within (469-70) ; Wide-working pestilence (487) ; His best of man (497) ; The balm of life (564) ; My dissolution (552) ; Volant touch (561) ; Fusel (573) ; Love's harbinger (589) Lustful appetense (619) ; To troll the tongue (620) ; Ere long to swim at large (626) ; exploded (668) ; prodigious births (687) ; sevens and pairs (735) ; testified...ways (721) ; one small bottom (753) ; gaining birth abortive (768) ; Against example good (809) ; Devote...wrack (821) ; Horned flood (831) ; Hull on the flood (840) ; Tripping ebb (847) ; surer messenger (856) ; listed colours (866).

*I thy priest* :—I who am the only priest at the shrine of the true God. (The expression emphasizes the fact that Christ is the only mediator between man and God ; and the priestly function can not be usurped by any one else )

*Aery tour*—In the notes, I have explained it as 'flight through the air.' But it would be much better to take *tour* as *tower*, in which case the expression will mean—'the high point which it has reached in the sky '

*Of such shape* etc.—One possessing a shape like yours must surely be of the highest rank—a prince among princes.

*In memory* etc.—either in memory of God's goodness to me or as a monument to all futurity of God's exceeding compassion and love.

*Ere long to swim at large*—Obviously the reference is to the flood—with that kind of grim jocularity which Milton sometimes puts on. 'They were swimming in pleasure now—but they will soon have water enough in which to swim.'

*Hull on the flood*—A dismantled ship—without mast or sail—is spoken of as a hull.

Book XII.

**Q. 1. Nimrod is called a mighty hunter before the Lord.—Why?**

See *text*, ll. 30-37.

People would take this expression in its obvious and natural sense; but Milton puts his own interpretation upon the matter. He says that Nimrod was a hunter not of beasts but of men; and he was a hunter before the lord either as standing in defiance of Heaven or as claiming to derive less authority from God.—Thus we get the two following senses:—

(i) Nimrod hunted men in defiance of God.

(ii) Nimrod oppressed men and did so in the name of the lord—as claiming to derive authority from God.

**Q. 2. What view of monarchy does Milton express in his remarks upon Nimrod's tyranny?**

Monarchy, Milton implies, has no sanction in the laws of God. God gave man absolute dominion over beast, fish and fowl; but as for lordship over men, god reserved it entirely to himself. Therefore, in seeking to exercise sovereignty over his fellow beings, man trespasses over the rule and authority of God himself.

**Q. 3. Give after Milton a sketch of Jewish history from the flood to the time of Jesus.**

Milton does not go into details, he touches only upon the broad and salient landmarks of the story. And we shall arrange the following account according to the natural divisions indicated by the poet.

A.

**A brief period of peace and purity.**

For some time after the flood—so long as the memory of God's wrath remained in the minds of people they lived justly and righteously enough—'labouring the soil', reaping plenteous crops of wine and corn and oil, fearing the deity and offering sacrifices to him.

B.

## Nimrod and the rise of tyrauny.

But soon a wicked and ambitious man rose among them, Nimrod 'a mighty hunter before the lord'. Not content with exercising dominion over man, he and his impious colleagues sought to bid defiance to God himself and to raise a tower with which they might scale to Heaven. But God discovered their attempt and frustrated it by creating confusion of tongues.

C.

## Growing iniquity of the world.

But from this time, the world again became sinful, tending "from bad to worse" so that God—wearied with their iniquities—determined to withdraw his presence from them and from among all the peoples of the world, to select one nation only by whom he desired to be invoked. And this peculiarly favoured nation—this 'chosen people'—was to spring from the loins of Abraham.

D.

Abraham who had been born in an idolatrous household was at this time living 'on this side Euphrates'...in Chaldea. The summons of God came to him thither ; and Abraham, not doubting in the least, left at once his native home and with all his 'cumbrous trains' of flocks and herds, and 'numerous servitude' arrived at length to Canaan and pitched his tent about Sechen Here God promised to his progeny all the land from Hamath in the north to the desert in the south and from Hermon in the east to the sea in the west.

E.

## The journey to Egypt and sojourn there.

Abraham died in the fulness of time and was succeeded by Isaac who again was succeeded by Jacob. Jacob, pressed by famine, left the Holy land and went over to Egypt where he was gladly welcomed by his youngest son, Joseph, who was high in the king's trust.

And now for a period of 400 years the descendants of Jacob continued to dwell in Egypt—at first held in high

honour by the king but suspected by subsequent kings and cast into bondage.

F.

## Moses and the delivery of the Jews from bondage.

From this bondage to the Egyptians, the Jews were at last redeemed by a great prophet named Moses. But this freedom was not lightly achieved God afflicted Egypt with ten successive plagues ere Pharaoh would relent so far as to give the Israelites permission to depart. And even then, the wicked king hardened his heart again and gave chase to the Jews till at last he and his army were overwhelmed beneath the waves of the Red Sea.

## Return to the promised land.

But the troubles of Israel were not yet at an end. For 40 years they had to travel wearily through the wilderness—losing their leader on the way—and at last it was the second leader, Joshua, who led them safe to the Holy Land.

It was during this journey through the wilderness that the Jews evolved their form of government, became divided among 12 tribes, and ultimately received their laws from God; and God was so pleased with them that he vouchsafed to set up his tabernacle among them!

G.

## Under Judges and kings.

Arriving at the Holy Land, the Jews lived happily enough for a considerable time—first under Judges and then under Kings And to David, second of the Kings, God gave 'the promise irrevocable' that his royal throne should endure for ever.

H.

## The Babylonish captivity.

But the successors of David (or rather of his son, Solomon, who was the most magnificent of the Jewish sovereigns) were for the most part bad. Their idolatries offended God so much that he gave them over in subjection to the king of Babylon, who took the whole nation as captive to his own land.

I.

### Return from captivity : the rule of the priests.

The Babylonian captivity lasted for 70 years; and then, through the grace of God, the Jews were permitted again to return to their native land. For a time remembering their recent calamity—they lived humbly and 'in mean estate' under the rule of their priests. But anon dissension breaks out among the priests themselves; they pay no regard to the legitimate heirs of David; and the result is that they lose their throne to a stranger. Thus it happens that when Jesus is born— though he is a descendant of David's royal house—he is yet shut out of his legitimate right and is born in mean and humble surroundings. But though the outer appointments are mean, a star heralds his appearance and leads the Eastern sages to his place of nativity, and the shepherds too are guided thither by the song of an angelic choir.

### Q. 4. Milton says that 'tyranny there must be'—Why ?

The poet's idea can be thus developed.

True liberty is liberty of the soul; it dewlls always with right reason and can enjoy no separate existence. Man loses this true liberty of soul when he gives himself up to inordinate passions and thus submits to the tyranny of the passions.

So much for inner liberty. As for outward liberty, it follows upon the former and can be lost in two ways.

(i) When man gives himself up to inordinate desires and thus voluntarily deprives himself of inner liberty, God, by way of punishment, subjects him to the oppression of foreign foes and thus deprives him of outward liberty as well.

(ii) Some times, even without the aggression of foreign foes, men may lose their outward liberty—simply because they fall too far away from the path of virtue and Justice.

### Q. 5. Why does Moses lead the Israelites through the wilderness ?

The way through the wilderness was not the shortest route from Egypt to Palestine. And yet, Moses led his followers along this route for the following reasons.

(see *notes*, p. 151.)

**Q. 6. How does the angel explain the presence of many laws among Israel ?**

See *notes*, pp. 155, 156.

**Q. 7. Moses and Joshua are both said to bear Christ's office in figure. Explain.**

Let us begin by premising that Christ's office was two-fold—(1) that of intercession or mediation between man and God and (2) that of redeemer or saviour of mankind.

Now, of these two offices, Moses, symbolized in his person the office of mediator. When God wanted to declare his laws to the chosen people the Israelites, dreading his voice, asked Moses to report his will unto them—in other words, to mediate between him and them.

As for Joshua, it fell to him to lead the Israelites out of the wilderness and to admit them into the bliss of the Holly land. Thus it may be said that he prefigured in his person the office of leader and redeemer.

(See *notes*, p. 160.)

**Q. 8. (*a*) How does Christ's sacrifice atone for the sin of mankind ?**

**(*b*) How can man avail himself of the merit of Christ's sacrifice ?**

(*a*) Man's transgression was twofold—(i) He had been wanting in obedience : and (ii) by his transgression, he had incurred the penalty of death.

So far as the first was concerned, Christ atoned for it by an exact fulfilment of the law by obedience and love ; and so far as the second was concerned, Christ atoned for it by incurring the penalty upon himself. He paid the penalty due from man and thus saved man from death.

(*b*) But though Christ died for all mankind, men do not get the benefit of this sacrifice—simply because they are men. Christ's merit has to be transferred or imparted to them before they can be saved ; and this merit can be imparted to them if only they have faith in the redeeming virtue of Christ's self-sacrifice. Faith, with

good work added, will impart Christ's merit to man and thus will make him worthy of salvation.

(See *notes*, p. 171)

### Q. 9. How does Milton describe the corruption of the later generations of Christian priests ?

After the first fathers of the Christian Church have passed away, a new generation of priests will arise, who will corrupt the truth in various ways.

(i) They will profane the sacred mysteries of Heaven and exploit them for their gain.

(ii) They will overlay with superstitious observances that pure truth which is to be found only in the written record of God.

(iii) They will arrogate entirely to themselves the possession of that spirit of God which was promised to all believers.

(iv) They will assume secular power and will seek to enforce their spiritual doctrines by the help of this secular power.

*N.B.*—It is needless to say that Milton is here thinking of the priests of the Roman Catholic Church.

### Q. 10. After seeing the visions, what is Adam's conclusion of the whole matter ?

I now know, says Adam—

(1) That it is best—

(*a*) To obey God, (b) to love him with fear, (*c*) to walk as ever in his presence, (*d*) to observe his providence and (*e*) to depend wholly upon him.

Also (2) That suffering is fortitude to highest victory ; and (3) That Death is the gate of life.

### Q. 11. Explain :—

(*a*) *A mighty hunter...access* ll.33-37.

(*b*) *In derision sets*···*unknown* ll.52-55.

(*c*) *Tyranny...inward lost* ll.95-101 .

(*d*) *For life...leads not on.* ll.220-222.

(*e*) *Part religious rites...deliverance* ll. 231-35.

(*f*) *And therefore...conscience* ll. 287-297.

(*g*) *But given with purpose...works of faith* ll.300-306.

(*h*) *The like shall sing no end* ll.324-329.

(*i*) *Not therefore...death's wound* ll 388-392.

(*j*) *To the cross...his satisfaction* ll.415-416.

(*k*) *Them who shall believe...died* ll.441.445.

They will be baptized as a sign that their sins are washed away from them—also as a sign that are ready, if so it might chance, to die just as their redeemer had died.

(*l*) *He to his own...in all truth* ll.486-90.

(*m*) *Then shall they...engrave* ll.515-24.

(*n*) *How soon...stand fit* ll.553-554.

## Q. 12. Annotate :—

Due audience (12); Quite dispossess...earth (28-29); A black bituminous gurge (41); As mockt, they storm (59) (They storm at each other, each fancying that he is mocked by his neighbour). Authority usurpt (66); Stays not on man (73); Will pine...gross (77); No dividual being (85); Numerous servitude (132); Suspected...King(165); Loathed intrusion (178); The river-dragon (191); His approach...morning watch (206-07); Their great senate (225); Vouchsafes...tabernacle (246-47) A better covenant (302); His name and office bearing (311); The like...prophecy (325-26); Shall secure (393); Cursed death (406); His redemption (428); temporal death (433); His salvation (411); The sons of Abraham's faith (449); The earth...Paradise (464); As at...period (467); To speak all tongues (501); To Good...benign (531); This vessel (559); The sum of wisdom (575); Deeds...answerable (582); This top of speculation (589); expect their motion (592); The great... seed (600); In me...delay (615); Their fixt station (627); Libyan air adust (635); Subjected plain (640).